VISIONS HERALD

JUL 5 1946

the
LOGICAL SEMINA
New York

General Wainwright Prays

O God, our Father, today we give Thee thanks for the things we take for granted, for freedom, for security of life, for food and shelter and the presence of loved ones. We thank Thee that men long denied these blessings have through sacrifice and pain once more attained them.

We thank Thee that once again man may have hope, opportunity to work and plan for a better future, a chance to secure peace and an ampler life for themselves and their children.

Keep us humble in the day of victory, make us wise in the presence of great problems, strong and grave in face of any danger, and sympathetic and generous as we face the appalling need of a war-torn world.

In gratitude for all those who paid the price of victory, we now ask Thy guidance as we dedicate ourselves to that cause for which they gave their last whole measure of devotion. Lord of Hosts be with us yet, lest we forget! Amen.

JULY 3, 1946

FOR THIS WEEK'S THINKING

BOWS AGAINST BOMBS. The Rev. Manfred A. Carter of Hampden, Me., describes modern Spartanism.

Quentin Reynolds, liberal Roman Catholic editor of *Colliers* Weekly, delivered the address HITLER'S DRAGON TEETH in conjunction with the current campaign to raise $75,000 for the Walter B. Cannon Memorial Hospital, serving Spanish refugees now living in Southern France.

INTERCULTURAL EDUCATION. Commencement addresses made by four graduates of the Charlton, Mass., High School.

Plus TIMELY EDITORIALS, WASHINGTON DIARY, RELIGION IN ART, RELIGIOUS NEWS OF THE WORLD and COMMENTS FROM OUR READERS.

READERS WRITE

Supports Dr. Reamey

Your ZIONS HERALD under date of June 19, 1946, carries on the editorial page a criticism as to the attitude of our Virginia Methodist Conference toward the chaplain to labor.

Personally, I fail to see just why our Methodist Church should be called on to bring this labor situation in to our church and make an issue of it. I think our social creed in our *Discipline* is very clear, and that we go on record as being sympathetic with labor. However, it would seem to be unwise, as above stated, to create factions in our church by making an issue of this question. The purpose of the church should be to serve all interests, organized industrial leaders and organized labor, in a spiritual way.

JOHN E. EASTER,
Roanoke, Va.

Dr. Harris Makes a Correction

My attention has been called to an RNS release in which by implication it might be assumed that I have given my approval to the role now being played in Virginia politics by Charles E. Webber as a paid spokesman for the CIO. The fact is that I positively refused any comment with regard to the designation of this minister as chaplain to labor. I did say that, whatever his relationship was, I would trust Bishop Oxnam not to do anything which would put the church in an unfair and false light. I remarked that, on general principles and with no bearing whatever on this case, we ought to welcome any attempt to interpret the church to labor, or management, and to interpret the attitude of labor and management to the church; that is, to all organized groups the church ought to assume the open minded attitude of Ezekiel and go to "sit where they sit."

On reading your statement as to what the activities of Webber involve, I am amazed that he would attempt any such role in the name of The Methodist Church. I feel sure that this was not the capacity which Bishop Oxnam had in mind when he appointed him as a chaplain to labor. I can well understand the embarrassment of the Methodists of Virginia; as, of course, in any political contest there are equally sincere people on both sides. For a minister of the Gospel to be a professional labor agitator, paid by labor and going up and down the state, not to proclaim Christian principles, but to defeat specific candidates, in the name of the church, is of course preposterous, and is rightly resented by those who do not agree that all the doctrines of the CIO are gospel truth.

I agree totally with the attitude as expressed in your (Dr. Reamey's) statement: Mr. Webber has a perfect right, of course, to his own opinions, and a right to proclaim them; but certainly not in the name of The Methodist Church.

May I say as a citizen, and representing only myself, that in my work as chaplain of the Senate for now almost four years, I have had the opportunity to be associated with the distinguished senator from Virginia, the Honorable Harry F. Byrd, and I regard him as one of the ablest, most conscientious and most patriotic members of the United States Senate.

(Rev.) FREDERICK BROWN HARRIS,
Washington, D. C.

"Industrial" and "Labor" Chaplains

In your editorial, "Chaplain to Labor," (June 19), do you not unwittingly oversimplify the issue? After reference to the objection of Dr. Reamey, editor of the *Virginia Methodist Advocate,* to Charles Webber's employment as a salaried official of the Amalgamated Clothing Workers and director of the Virginia State CIO, you ask, "Must we go on forever with a concept of our Christian mission confined to the four walls of a church building?" If, by inference, you imply that Dr. Reamey's position is an expression of that inadequate concept, do you not do him an injustice?

Your editorial and the two articles on Charles Webber on pages 588 and 589 should all be read in the light of a fourth item on page 590 of the same issue, "Industrial Chaplain Sees Strikes Abolished." Perhaps Dr. Reamey's concept of the function of an *industrial chaplain* is quite similar to that of the Rev. Charles I. Underhill who says: "He must have no strings tied to him. Perhaps labor and management might jointly pay his salary—but he cannot be tied to either side. His usefulness to either would end immediately if he were."

This may be a "both-and" rather than an "either-or" situation. There may be a place for ministers to function for the king the employment of either managem labor, as well as in the neutral posit sired by Mr. Underhill "with no s But clearly the latter position do necessarily imply that "the Christia sion must be confined to the four w the church building." It is rather a idea as to *how* the Christian minist render the largest service to society whole when he does go out beyond tho walls. And there is much to be said viewpoint!

And, while writing, may I express a earnest hope that some day soon Mr. hill will have the insight and vision the application in the larger, intern sphere of the basic principle which h sees so clearly in the industrial field. he grasps the profound truth that in s international conflict the Christian m should not be "tied to either side," wl sees that for a minister to help "kee production high"—making instrumen the *wholesale murder of his fellow* even his fellow "Christians"—limits "h fulness" even more than for him to tak in the labor-management conflict, h help to hasten the day when nations a as labor and management will seek "th way out—the ethical solution of their ences." Isn't it about time we beg wake up to some of the deeper implic of *one world?*

(Rev.) MARK R. SH
Natl. Council for Prevention of
Melrose,

A Call to Young Peopl

(Missionaries on furlough and missio detained from their fields because o conditions made this appeal, at a conference in Albion, Mich., to Met youth:)

The world needs you! The ravages o moral and spiritual confusion, politica social conflicts have made human need ical in every land from which we come. a Christian way of life prevail in our w

Christ needs you! Life can be lifted through persons. Christ can speak t youth of the world only through you. is the year, this is the hour when choic being made for or against righteousnes

The church needs you! Methodism worldwide fellowship of witnesses. Th a place for every kind of worker of all The church needs young people traine ready to work now. No conference i country has adequate staff. The yo churches await you.

We joy in our tasks! Doctors, n preachers, teachers, social workers: w being missionaries. We call on you to in this high privilege of being messeng the Lord Jesus Christ.

(The Personnel Department of the of Missions and Church Extension o Methodist Church, 150 Fifth Ave., York 11, N. Y., is now seeking some 4 lege-trained and professionally-trained odists for missionary service. Write qualifications and ask for further inf tion.)

A Sure Defense

Maeanna Cheserton-Mangle

Year II in the Atomic Age is here. ast twelve months since that fateful sixth, when the bomb that shook the fell on Hiroshima. Having plumbed pest secret of Nature, man now holds ands the power to build a new world ke Sampson of old, to bring the pres- rld crashing about his ears.

a frightening thought. And the scien- o produced the atomic bomb offer no They know whereof they speak. They punches in their forecasts: "In an war" they say, "even the winner be almost certain to lose all his cities lf his people. . . . Other nations can omic bombs within three to five years. ere is no defense, nor is there likely to

re is much to fear—but not the atomic as such. Bombs do not drop by them- Their terrifying power is unleashed n. In God's Word we are told to "Fear se who kill the body, but are not able the soul; but rather fear him which is destroy both soul and body in hell." we have to fear lies within man—the ded spirit of nationalism, the selfish ices of race and creed that lead man- o destruction.

explosive forces of jealousy, rivalry and y are far more dangerous than any bomb. For they can shatter the very ation of peace—understanding between s and nations. Without the essential rk, only the power of God can prevent -hungry leaders from fanning, once the flames of race hatred and relig- rejudice, inciting men to trample on neighbors and plunge the world into r war. General Eisenhower, speaking the Commission of Army and Navy ains in Washington last spring, warned at "Unless there is more regeneration ghout the world, there's no hope for ind—and we'll all disappear in the dust atomic explosion. "I believe," he said, ganization as much as in moral regen- n. Through the church, the forces of nce, good-will, and sympathy may be to save the world. We must show the what can be accomplished by tolerance, and the appreciation of the hopes and of other peoples."

ere *is* a defense that will save us from c ruin. But science cannot discover it s. Our "defense is of God which saveth upright in heart." "God is our refuge our strength, a very present help in le." Even as only He can deliver us our sin, so only He can deliver us from vages of sin. Only He can develop with- the power of understanding and broth- d. Only He can "create in us a clean and renew a right spirit within us" so free peoples of all races, creeds and coun- can work together in harmony and . The place to perfect this is first in our own hearts. Thus, as willing les for Him, that spirit of love will d from our homes, our farms, our bors, our schools, factories and churches *ll* peoples.

Bows Against Bombs

MANFRED A. CARTER

And now we are to prepare for this glorious atomic age. Let us do it carefully and well. Let us exalt the brass hats who ignore the bombs. Let us train our high school youth with wooden guns. Let us continue to worship the mass mind and surrender to the tentacles of history. Let us continue to do that for four more years and then take to the hills.

Meanwhile it might be advisable to substitute archery for Latin in our schools, and flint fire making for history. True preparation for this new day should include at least fifty per cent of the school day in physical training, camp cookery, home medicine from herbs, subsistence farming without plows, hunting and woodcraft.

Of course the old and unfit must be left behind to perish in the empty cities. Long after the sound of laughter has gone from the steel cliffs and canyons of New York there will still be the white heads wandering desolate in its shadows. Or perhaps we who are older may learn some fatalistic hedonism. The sun will still shine on the flowers until the final day. Even these could be turned to ashes, but perhaps the enemy may want us for slaves, or he may even want a little green land left to occupy. If he should be so kind as that there might still be cave life in the hills.

Some of us will not take to the hills. It is very uncomfortable when your shoes wear out and your bare feet are cut by stones. We who have slept on the hard ground under the unsympathetic stars say that it is a glorious adventure . . . for the young. I shall simply sit and die . . . and hope that I am near the center of the explosion so that there may be no lingering. Sudden death is kind. I do wish all our youth had scout training. Some of our young geniuses will be uncomfortable.

Do you think this prophetic satire is too pessimistic? I am only reflecting what I read. "Super bombs are still in the notebook stage. So far they can only wipe out about twice the land area of New York. A recent test of a German rocket shot it seventy miles into the air at 3,000 miles per hour. . . ." The Sun Life Assurance Company, of London, has given warning that it will not pay for deaths due to atomic bombs. (It would be inconvenient to hunt a corpus deliciti in a city blown as flat as a floor, or even to send an agent into uncharted hills after a claimant.) The bomb dropped on Hiroshima "represents only one tenth of 1% of the potential atomic energy." One scientist says, "45 million can be wiped out in a single night."

The book, "One World or None," puts it all dramatically, "There is no defense . . . half a mile in the air the bomb bursts . . . about 300,000 of the persons in the area of 200 blocks die. Another 300,000 are seriously injured, and thousands who seem to escape, die of the effects of radiation. . . . Many blocks away other buildings collapse and kill more . . . and the bombs will come in hundreds and thousands."

No wonder a rival publishing house advertised this book about survival. Incidentally, the bombs could be smuggled in and set with time clocks, if there were some super-radar defense for the air.

It is impossible to be too pessimistic. Either we learn world citizenship in five years or a remnant must take to the hills, if there is a remnant. Meanwhile what can a middle aged man or woman do to forget this gnawing pain in the vitals of his spirit? This is reality, like a doctor's notice of an operation. It is not something hatched up for the movies.

Repentance could clear a man's conscience a little. He could repent every word he has ever said that hinted toward isolationism. He could repent his callous indifference to the starving half of the world. He could repent letting the church grow weak by his absence. He could repent his failure to quest with all his life after truth through the brambles of propaganda. He could realize that petty physical sins are trivial in comparison to the sin of blindness to the axe at the foot of the tree of life. But repentance is bitter food, if there is no hope.

He could dream of what the Atomic Age could be if enough of the world

(Continued on page 645)

Hitler's Dragon Teeth

QUENTIN REYNOLDS

It is, I realize, very unfashionable, to say a good word for the late Adolf Hitler, but after considerable research I have found something good to say about him. During the war he kept the democratic peoples of the world united. Our common fear of him forged a bond among the allied nations. Our fear of him caused us to trust each other and to forget minor, and even major, differences of political ideologies which may have existed among us—the allied nations. But now that the fear is gone, gone too, to some extent, is the trust we had in one another during the war. Gone too is our willingness to fight for the democratic ideal.

While the representatives of the allied nations squabble in the gymnasium of Hunter College, squabble it is true in the dignified polite manner of diplomats, Hitler, wherever he is, must be enjoying a chuckle. He knows better than any other that in our complacency at winning the war we have become careless to some very tangible dangers that threaten the peace of the world. Hitler had time before he died (he had many years) to sow a few sets of dragons' teeth. These crops have not yet matured, but they are being carefully nurtured, and unless we spray the crop with some diplomatic DDT there is every chance that it will grow to maturity and eventually become strong enough to issue the same challenge to democracy that Hitler almost successfully offered. One of the unholy legacies Hitler left was a spiritual son named Francisco Franco. To him Hitler bequeathed his whole Pagan philosophy; his genius for organization; his hatred for democracy. When the torch of national socialism dropped from Hitler's lifeless hand, Franco was quick to pick it up. Nothing he has said or done since the fall of Germany has been anything but consistent with Hitler's whole philosophy. Yet our allies and ourselves apparently refuse to see the danger that might come from the Generalissimo. They still treat him as though he headed a country that remained neutral during the war. Neither our State Department nor the Foreign Office of Great Britain will admit that World War II began in 1936 when Germany and Italy invaded Republican Spain. Because of this fiction, a great wrong is being done to thousands of Spaniards who fought with us and who today find themselves destitute.

Under UNRRA's charter, the only displaced persons who can be helped are those who were nationals of a country invaded by the Axis. Because our State Department and the Foreign Office of Great Britain proceed on the assumption that the war began in 1939, the people of Spain, whether they fought with us or not, are excluded from the benefits of UNRRA because in 1939 Spain was, in State Department language, a neutral country and because it was not thereafter invaded.

If the State Department could be convinced by public opinion that Spain was invaded by the Axis in 1936, something so obvious that even State Department eyes astigmatized through years of watching red tape, should see, then UNRRA could help the 40,000 Spanish who fought with the French maquis, UNRRA could help the men who fought with us in North Africa, could help the families of guerillas who did so much sabotage during the war. UNRRA in short could give the help that it now gives to the people of Greece and Yugoslavia and Poland and Czechoslovakia and that it gives to the displaced persons of Europe. But until we and our allies officially recognize the fact that the war began in 1936 when the Axis attacked the democratic government of Spain, UNRRA is helpless and we as individuals will have to do what our government allies should do. We as humanitarians will have to support the Walter B. Cannon Hospital in France, a home for the almost unforgotten who fought with us.

Today we Americans are helping to feed the people of Germany; we are feeding the people of Japan, we are feeding our 300,000 prisoners of war, but we are not giving a crust of bread to those who were our first allies; to those Spaniards who never stopped fighting.

Our State Department still maintains the fiction that Spain was technically a neutral country during the war. Oh, occasionally we throw harsh official words at Franco, but words are poor weapons to hurl against one of the

The Marysville Appointmen

As the committee appointed by the Fe eration for Social Service of the Detroit Co ference of The Methodist Church, we wi to make the following statement regardi the issue of the reappointment of Broth John Safran to the Methodist Church Marysville. (The Detroit Conference Feder tion is a chapter of the national organiz tion known by that name, which is an u official fellowship among Methodist ministe and laymen.)

We wish to express our appreciation Bishop R. J. Wade and the cabinet in th they have provided an appointment f Brother Safran. We wish also to register o fundamental support to Mr. Safran in h statement on racial and other social issu to which his church at Marysville took e ception. At the General Conference of 194 Methodism declared as a part of its Soci Creed:

> "We believe that God is Father of a peoples and races, Jesus Christ is His So that we and all men are brothers. . . . W test all institutions and practices by the effect on personality. Since personality being oppressed in so many parts of t world, we seek for its emancipation, a for those things which will enrich and r deem it. . . . We repent of our blindne to the actual situations which have dev oped in society. . . .
>
> "We stand for equal rights and co plete justice for all men in all stations life. . . . We believe that it is our Chr tian duty to do our utmost to provide f all men opportunity to earn an adequa livelihood. . . .
>
> "We stand for the rights of racial grou and insist that the above social, econom and spiritual principles apply to all rac alike." (Discipline 1940, Par. 2010)

This is the creed by which we are to liv as Methodists, and which should govern a our relations in these social matters.

Our committee has been assured by t bishop that at the meeting on Saturday afte noon, June 15, 1946, between the bishop, t cabinet and the committee from the Mar ville Church, he stated that he would r appoint Mr. Safran to Marysville and hop that the committee and their fellow churc men would work out a satisfactory relatio ship. No suggestion was made at that tim according to Bishop Wade, that the appoi ment would be ad interim in nature nor th a successor to Mr. Safran would be foun The reappointment was definite and ma in all good faith.

When, however, on Tuesday, June 18th, t Marysville Church officials refused to acce Mr. Safran as their pastor, we believe th forfeited the right to receive the appoi ment of any other miniter from The Met odist Church. It is our conviction that t appropriate action of the bishop and his ca inet would be to leave the church without appointment and thus give assurance to o brethren, both in the ministry and the lai that these general statements of our chur are not scraps of paper that may be repu ated with impunity by anyone at any tim but are binding principles in the keeping

h the brethren will receive the fullest l and spiritual support from the church her officers.

e also protest the appointment of a Meth- minister as successor to Mr. Safran be- e it is unfair on every count. It is pro- ly unfair because it inevitably confronts an appointee with an impossible dil- a for in substance he is being told to ain from raising any controversial issue, n uttering his convictions he may be sub- to dismissal.

he Marysville issue is not merely a local ter between one minister and his con- gation. Because of its very nature, the troversy has been rightly given nation- e publicity, involving as it does the valid- of the principle of the freedom of the pul- and the reality and integrity of our Chris- brotherhood as a whole.

We believe that every minister of our con- ence, indeed, of the entire church, has a al stake in this issue, and it is imperative t we give such concrete expression as is ssible to those principles which come alive ly as they are put into practice in our own lowship and in our several communities.

Signed:

Henry H. Crane
Owen M. Geer
Paul Morrison
Ralph Hileman
Marion Bailey

ommittee appointed by the Detroit Confer- ence Federation of Social Service, June 13, 1946.

Scarritt Commencement

The 54th Commencement of Scarritt Col- ege for Christian Workers in Nashville, Tenn., a Methodist owned senior college and graduate school providing advanced training or unordained workers, was held Friday, une 7th, in Wightman Chapel. Dr. Ernest Fremont Tittle, well known minister and author, of Evanston, Ill., delivered the com- mencement address.

Other activities of commencement week in- cluded the baccalaureate sermon on Sunday, June 2nd, delivered by President Hugh C. Stuntz at the request of the students. The graduates were guests Sunday evening in the home of President and Mrs. Stuntz. Open House in the group work department on Tuesday included exhibits of crafts and weaving.

According to the announcement of Presi- dent Hugh C. Stuntz, the graduating class of this year will meet only a fraction of the urgent requests for workers which have come to his desk in the past two months. The demand far exceeds the number avail- able to serve in rural areas, as settlement workers, with church organizations and in other capacities dealing with such problems as juvenile delinquency, minority groups and rehabilitation service at home and abroad. The demand for Bible teachers in schools and colleges is greater at this time than it has been for twenty-five years. Scarritt Col- lege will send out some fifty workers from the graduates of this year, in addition to a large number of others who have taken re- fresher courses and will go "into all the world" to serve their fellowmen.

world's most arrogant dictators. Franco has a strong armour. He is armoured with his contempt for us as a nation and who can blame him. He has fooled us from the start and has made us like it.

Our State Department condemns him publicly and then sells him c-47's and oil. The British Government condemns him publicly and then in the six months following the end of the war sells him 72 million dollars' worth of trucks and other army vehicles. No, you can't blame Franco for laughing at us and shaking off the hard words of our government the way a duck sheds water.

Our State Department points with hardly understandable pride to the White Paper it published on Franco and to the 15 documents it contained, documents which showed the strong link between Franco and Hitler. But the State Department ignores the fact that thirteen of these documents were published some months previous to the publishing of the White Paper in *Collier's* Weekly, and that the remaining two have been general knowledge for a long, long time. Why doesn't the State Department publish some of the remaining 8,000 documents gathered by our army and naval intelligence officers. If those were published, no one could again affirm that Franco Spain was ever technically a neutral nation.

These documents give complete proof to the State Department that (1) German scientists developed and tested the V-1 and V-2 bombs in Spain itself with the full knowledge and cooperation of Franco. (2) That cartels like I. G. Farben operating under various names (all listed in the documents) are now sharing the full control of Spanish industry with Franco. (3) That today hundreds of German physicists are working in Spanish laboratories and that the Franco government controls and owns the results of their research. (4) That throughout the war Spanish merchant shipping served as the eyes and ears of German submarines operating in the Caribbean and the South Atlantic and that through these ships Gestapo agents reached the western hemisphere. (5) That the Island of Minoca, Spanish national territory, was used as a base for German planes. Air Chief Marshall Harriss of the RAF incidentally revealed that in the Mediterranean edition of the *Stars and Stripes* many months ago. (6) That throughout the war Spanish diplomats acted as liaison officers between the Nazis and Fascist politicians and agents in Argentina, Bolivia and Brazil. (7) That the whole Spanish diplomatic service acted and still acts as a gigantic spy net fomenting trouble in the western hemisphere. (8) That today at least 40,000 known Nazi agents hold Spanish passports and can at will visit the United States and other countries.

These are some of the things that the 8,000 documents we captured in Berlin reveal and yet the only whipping we give Franco is a verbal one. We suggest that it would be nice if the people of Spain would rid themselves of Franco but mind you—no violence, please.

Do you think that Franco has forgotten the dream that he shared with Hitler and Mussolini of making Fascism a world power? People forget realities, but dreams are made of sterner stuff, and do not die so easily. Today seventy per cent of Spanish industry is Nazi controlled, and forty per cent of the industrial resources of Spain are under the domination of German cartellists. I got these figures from the British Intelligence in London last fall. With industrial Spain being dominated by a still active German-Franco partnership, is it beyond the realms of possibility that Franco Spain might become a depository for atomic bombs designed to revive the fascist dream of world conquest? It could happen there.

It was back in 1931 that Spain voted to become a capitalistic republic much like our own. It was in 1936 that Franco with the backing of Germany and Italy revolted against the democratic regime and overcame the government the people had elected. What of those people now? What of the great mass who by their own free will elected our kind of government in Spain? Franco killed many thousands of them. Many thousands were imprisoned during the war. But the Spanish loyalists never stopped fighting. Fifty thousand of them (these are French figures I got in Paris last September) got out of Spain and joined the Maquis. Thousands of others formed guerilla bands in Spain itself and the files of the British Intelligence show how they wrecked hundreds of trains bound for

(Continued on page 642)

ZIONS HERALD

Published by the Boston Wesleyan Association

EMORY STEVENS BUCKE, Editor
HOWARD N. ATWOOD, JR., Publishing Agent

Special Contributors

CHARLES D. BRODHEAD
H. ELLIOTT CHAFEE
WILLIAM G. CHANTER
RAYMOND H. HUSE
WALTER L. NATHAN
HAROLD W. RUOPP
RALPH W. SOCKMAN
WILLIAM L. STIDGER

Subscriber to Religious News Service

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Subscription price, $2.50 a year, including postage. $6 for 3 years. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

VOLUME CXXIV BOSTON, JULY 3, 1946 NUMBER 27

Fourth Sunday After Pentecost

Hebrews 11:13-16; Mark 12:13-17.

SEE THE BOOK OF WORSHIP

The vision of the faithful should concern itself with the spiritual accomplishments of the good life. Any concept of the good life that depends upon a reward is bound to run into trouble sooner or later: such a concept is completely materialistic. It is like the parent who makes his love for his child conditional upon the child's good behaviour—"If you are a good boy, you may have some candy." Such a development of parent-child relationship is bound to become terribly limiting in its logical sequence. In the light of this materialism, conduct is good if the reward is obvious.

But this is not Paul's conception of rewards for the faithful. He pictures the faithful as not having received, but as people who have seen a better way of life. The faithful are those who *desire* a better country. "Therefore God is not ashamed to be called their God, for he has prepared for them a city." Hence the modern religionist is constantly seeking a better way of doing things, a just society, and a means for the doing of the Father's will.

The scene described by Mark is exceedingly heartening for practical people. The enemies of Jesus who had heard him talk about a better way of life, thought that Jesus was a complete escapist. (Moderns would compare him with the sect of Jehovah's Witnesses.) They were sure that one could not follow Jesus and at the same time have any practical relation to the affairs of the world. The trick which the enemies tempted to play involved the use of a coin wi Caesar's stamp upon it. Jesus' classical answer h gone down through all the ages: "Render to Caes the things that are Caesar's, and to God the thin that are God's." The scripture lesson ends with splendid example of understatement, "And they we amazed at him!"

The Marysville Case

One of the rare bits of news last week came fro the Detroit Conference. The Marysville charge, b vote of its official board, asked that their minister b moved because he had raised controversial issu including race relations in Marysville industrie The vote in the official board was 11 to 1 and wit great emphasis, the pastoral relations committee d manded a change of pastors.

If the sermons of the pastor had been poor, or he had failed to do good administrative work, th incident would not have made news. But it did b come shocking news: the charge was asking for change because its minister had insisted on standin by the social convictions of The Methodist Churc and his own profound belief that the kingdom o God is quite definitely related to better race relation as well as a host of other "controversial subjects."

A splendid committee headed by Dr. Henry Hi Crane, has insisted that the bishop of the area an the cabinet of the conference should leave the Mary ville church without appointment . . . "and thus giv assurance to our brethren, both in the ministry an in the laity, that these general statements of ou church (Disciplinary statements concerning equalit of all men) are not scraps of paper that may be re pudiated with impunity by anyone at any time."

Probably the minister would have been popular a Marysville if he would have been "diplomatic" an talked about sin in general—but refrained from men tioning its manifestations in particular. Unfortu nately the good people at Marysville have kindre minds in many churches: they are the people wh shout loudly with the traditional phrases abou "whole gospel," etc. What they actually mean is tha they do not want a whole gospel, but a very muc diluted one which will in no way interfere with thei materialistic way of life.

The Methodist Church must stand by its ministr in this Marysville case! If the parishioners do no want our type of progressive ministry, we should no embarrass them or the Christian conscience.

A retired member of the Detroit Conference, th Rev. John E. Mealley, was asked to supply the Mary

lle charge until a minister could be appointed. Mr. Iealley is quoted by Religious News Service as hav-ıg said, that he "outrightly refused" to serve that ıurch. He described the church as "one of the most ifficult charges of the Detroit Conference," and osed his statement with the prayer, "May the Heav-nly Father have mercy on Marysville." (See "The Marysville Appointment," page 628.)

Shall We Kill the State Department?

An exceedingly serious matter is gaining little pub-ic attention or interest: it is a wicked isolationist move, sponsored by the ultra-reactionary Gannett newspapers and several isolationist congressmen, de-igned to starve the State Department. For the year ending June, 1947, the State Department is to cost the nation $91,705,100. During the same period the *civil functions alone* of the War Department will cost $301,998,500.

It is not too far afield to make the guess that the War Department intends to carry on its own form of diplomacy. The overlapping is wasteful, and the glaring examples of the War Department's failure to cooperate with the State Department are classics of inefficiency. But even more important than all of that danger is the ominous prospect of a military diplomacy. If our nation is to retain its democratic heritage, we must not allow the War Department to handle our international relations!

Alert churchmen will watch this situation carefully. We must not allow our nation to become military. The bad timing of our military arm in sending the Mediterranean fleet to Trieste just as the Foreign Ministers' Conference was discussing the internationalization of that much disputed territory, is rather clear evidence of what kind of diplomacy the military follows. Let the military be the military, but let the State Department handle our international relations.

Religious Press Criticized

Speaking on a broadcast last week, J. H. Johnson, editor and publisher of the *Negro Digest* and James O. Supple, religious editor of *The Chicago Sun,* said that "religious magazines go on the theory that since readers pay for their subscriptions out of sheer loyalty, they will read and be content." Mr. Supple added that "religious magazines are substantially inferior to secular magazines."

There is no doubt about the truth of this accusation. Religious magazines, by and large, do not enjoy popularity. The lack of financial support makes it impossible to use modern printing devices, color plates, or to employ first-rate writers. What good articles we do publish are donated by writers who are willing to sacrifice fees in order to get their messages into our papers. If we would accept tobacco and liquor advertising, we might be able to modernize.

But the issue raised is highly important. Religious papers must decide once and for all time whether or not they will attempt to reach the man on the street. Certainly it is not good business to depend on loyalty as a sales promotion idea. ZIONS HERALD must exist on the basis of whether or not it is wanted. It gets no official promotion in The Methodist Church, because it is not an official publication of the church. For nearly 125 years it has depended entirely upon the good-will of its devout friends who have wanted to share the independent spirit of the paper with others and who have encouraged people of like mind to subscribe. Because our circulation is under 10,000, it is therefore necessary for the publishers to raise additional money—the subscription price (high in the religious field) does not cover the cost of publication.

Frankly, we exist on the slogan, *Not Required but Desired Reading.* We need friends and we try to make friends for the paper; but our policy is one of independence and we exist just so far as we accomplish that end.

Call to Youth

Printed elsewhere in this issue is a call to Methodist youth from our Methodist missionaries who are now on furlough. The call ought to be read in every youth meeting in every church. It is not a sentimental sort of appeal, but a down to earth statement of fact. The world is big and bad and the need for well-trained people to serve that world is great.

Vocational choices are always difficult; but the church offers great opportunity for persons who are well qualified. Professions and trades are listed in the "help wanted" column. Certainly it would be good strategy for every person working with young people to write to the Personnel Department of the Board of Missions of The Methodist Church, and secure from them a list of the vocational opportunities.

The stewardship emphasis of the Crusade will attempt to recruit 5,000 full-time workers for the church. There will be some mistakes made in the selection of personnel, but with a professionally-trained personnel staff, our Board of Missions bids for our respectful attention. To be sure there must be a great emotional reason behind any vocational choice, but the church must be wise in seeing to it that those who serve shall be the best-trained and the finest personalities that we can find. *Sound the Call!*

Intercultural Education

A Series of Addresses by four graduates of the Charlton (Mass.) High School delivered at their commencement on June 13, 1946.

Tolerance

Nancy Woods

As this is our first postwar graduation, we fervently thank God that World War II has finally ended. Many of our boys made the supreme sacrifice for American Democracy. Now it is our duty to see to it that this great sacrifice was not made in vain. They gave their lives for the preservation of the human values implicit in the word America—the freedom, the opportunities, the equalities, and the democratic ideals, celebrated in our national life. Today we find that these human values are threatened by race hatreds and group intolerance. If these groups are allowed to flourish, they will surely change our American dream into another European nightmare. If this does happen, then millions of boys will have died in vain. One of the best answers to this great social problem of national unity appears to be found in intercultural education.

Intercultural education fights prejudices as it helps to make pupils realize that, when all is said and done, there are superior and inferior individuals in all races. This education deals with social democracy, which is, according to Professor J. Mahoney, of Boston University, "a scheme of living together in such a way that all free men, fraternally minded, may share equitably in the rights, the privileges, and the satisfactions that our life in common affords. This social democracy challenges men to judge their fellow men on the basis of tolerance." If men fail to judge others simply and genuinely, in time our democracy will become a sham, just a travesty, for our people will be split into hostile groups, separated by barriers of race—class or creed.

Tolerance is one of the primary concerns of all intercultural education. Our fight against intolerance—anti-Semitism—discrimination against Negroes and all other minority groups is our duty as decent human beings. In short, it is the only condition under which we can survive as free individuals and as a prosperous nation. More than all this, tolerance is a condition of happiness and a guarantee of spiritual enrichment. The very word tolerance derived from Latin means to lift up and to bear—"Bear ye one another's burdens," said our good Lord long ago.

Education, which should be a search for the permanent values in human life, can save a civilization. Yet, if education is the wrong kind, it can wreck a civilization. All dictators have recognized the strength of education, and they have reinforced the work of the classroom by the social life of the community, while with us what is taught in the school is often times contradicted by the community life. We should give heed to this lesson of the dictators, for in the long run the advantage is, of course, with our American system of education. If we stress social democracy, then the civilization of the free states will outlive that of the slave states. But if the day ever comes when education fails to teach people to preserve freedom for others, in short, fails to teach tolerance, it will be the end of American civilization.

The metallurgist has proved that the strongest metals are not pure ores but alloys that blend the most valuable qualities of many ores. It is thus with the American, who fuses in his blood and in his spirit the virtues and qualities of many races, creeds, and cultures. This is why tolerance is a supreme American characteristic. By intercultural education, we can help to cultivate native American tolerance. For truly:

"This is the land where hate should die
No feuds of faith, no spleen of race,
No darkly brooding fear should try
Beneath our flag to find a place.
Lo! every people here has sent
Its sons to answer freedom's call;
Their lifeblood is the strong cement
That binds and builds the nation's wall."

Washington Diary

Samuel W. Irwin

Sometimes one should just look and listen. The morning reading lesson lay unopened on the chair arm under the rim of the dogwood. Some warbler in the pine, high up 100 feet away, (I could not find him nor his nest) was boasting of his happy home, never dreaming like some silly human of another warbler's wife. (There is no divorce among the mated birds. One aged mocking bird I know has had four wives, but 'twas some cat or winter accident befell them one by one.) Like members married in the church, there are but few marital renegades. And some day the birds may strike against the air-men carrying bombs, as the church must ferret out and strike the evils on the land and ask no quarter, giving none.

The book lay on the chair arm, and there on the left was a President Hoover rose leaning out from the trellis to find the sun, and the Paul Scarlet that the little country church had given us for the boy asleep in Europe. The little mothering peach tree was just ahead, childless from the frost and humbled but not dismayed; the three Madonna lilies, one with ten waxy, white, queenly chalice bells; the pink and purple foxgloves set around with Shasta daisies and golden Coreopsis; the purple storm of larkspurs to the right, subdued below an 8 foot giant foxglove; and a dozen steps away the Orange lilies that bloom in Canada the day the Orangemen walk, July 12th. Alice Freeman Palmer would say to the children in the Saturday meetings for her lovely poor, "See something beautiful every day and say 'isn't it beautiful.' It will help to make you happy." Then I opened my book to read "Grace, Grass, and Gumption," by Stanley Jones.

'Twas Like the Judgment

In District Court the Vinci trailer-murder trial was up again. But first there were some OPA complaints to clear; one of 43 points. The defendants would change their plea from "not guilty" to "guilty." Just like that, they saw the light. The judge gave them 100 dollars fine on each count. Then came Vinci between two detectives as the jury filed in. Vinci said his birthday was in 1913, October 11, (and that day was mine). He had gone as high as the 7th Grade, was the first child and his father had died before he was born; fearful looking, talks with his hands, wears a veteran's poppy someone sold him. He had had gas stamps for the trailer man to start the bargaining. "Connors had gun in hand and I pushed him away, but could not get out of the trailer." At one consultation with the judge, Vinci was left alone at the lawyers' table—heavy black hair, large-check gray suit too loose, wrinkled strained brow, thin white prison-color neck; it would take only a volt or two to finish him off.

This poor little fellow down beneath the judge's seat confessedly involved (by duress of Connors, he said) in a double murder in a used-car-lot trailer, afraid of both life and death, I had pity for him. No one there to mediate his cruel state (only one lawyer, and he from the old sedition defense, though the prosecuting attorney asked the jury not to

d him guilty of murder in the first de-
ee when Connors had gone free). And I
ought of a judgment, where, even for us
no know redemption, in the "course of
stice none of us should see salvation" and
here we could but contritely pray for, and
rough unchecked tears receive the everlast-
g mercy. Both prosecuting attorney and
e lawyer for the defense stated that the
quittal of Connors, perhaps because the
ry had not believed Vinci's testimony in
onfession, was one of the gravest miscar-
ages of justice known in a District Court.
inci was found guilty of robbery.

BALTIMORE CONFERENCE SUNDAY

The session was held at Western Maryland College at Westminster, set in a section of the state of rare charm and fertility. Of the great day of the feast, Sunday, June 2nd, one recalls a few of the highlights: Bishop Straughn in his morning sermon saying, "We have a unit world on our hands, and don't know what to do with it. . . . We have an atomic bomb, and our scientists are sorry they found it. . . . We have to be berated by press and radio to help feed the poor and hungry. We have no ethic in our spirit in the land." In the afternoon—Bishop Flint calling the returned chaplains to the front. At the ordinations, the able young associate pastor at Foundry in Washington, Ralph C. John, was ordained elder with the hands of the two bishops, two district superintendents, Dr. Harris, chief pastor at Foundry, and the hand of his own preacher father on his head; his mother standing just behind. And at the great evening meeting Bishop Ralph A. Ward was there. (He and I, in our Boston school days, had hauled in a saloon keeper to the court, over in the town of Holden, Mass., for illegal liquor selling.) Speaking of his joys and toils in the long missionary service up through the concentration camps he affirmed, "We gave God a blank check and if He draws on it for all we have, then that's what we gave it for."

F.E.P.C., ETC.

In the House of Representatives June 5th, the chaplain had prayer that we "bring our short-comings, our failures and follies, the dark and confused areas"—but enough of the House clung to them still to ruin the day. Thirteen skimpy, tell-tale pages in the Congressional Record today for all the House doings! Four hundred and thirty-five man-days lost by a few, profligate with the public time, just to block a legislation that was asking a fair chance at a livelihood for a minority group; blocking it, and only because the group was not 6th generation, white Americans. Twenty-three times in the 13 skimpy pages does Drew Pearson's "rootin', tootin' John Rankin" take the floor with inocuous repetitions. Eight roll calls in all, over one half hour each, on somebody's motion to adjourn to escape an FEPC vote, or on somebody else's call for a quorum with the House already fuller than usual. Mr. Rankin shouted once, "The FEPC bill has poison in it. It is the most dangerous piece of communistic nonsense anybody has ever attempted to ram through the Congress of the United States." Representative Marcan-

(Continued on page 641)

If our educational system considers intercultural education as one of its missions and tolerance as an essential part of this mission, then the schools of democracy must have the courage to expose and to condemn all the corrupt groups that are trying to destroy our democracy by intolerance.

This tension of race and group hostilities is warping the foundations of our democratic life. Men and women who should know better—who do know better—permit themselves to promote catch-phrases of anti-Semitism and anti-Foreignism. Most of them are not aware of what they are doing—namely laying the foundation for another war. America can be made aware through intercultural education that intolerance endangers not only the small groups it involves, but the whole country. Once the poison of intolerance enters a nation's bloodstream, the entire population is doomed.

Now all the physical ingredients for a better, a happier, and a nobler American are at our disposal. We have the raw materials, the machinery, and the skills in abundance. We must match these with the fundamentals ideals of social democracy, good-will, idealism, and tolerance.

We are now living during one of the world's greatest social crises. Yet through intercultural education, we have a wonderful opportunity to teach that in unity there is strength—in good-will there is prosperity and most important of all, in tolerance there is progress toward a better America. In fact, this is the only way in which we can dedicate our lives to the democratic ideals for which our boys so nobly fought.

The Anti-Semitic Problem

Michael Kestigian

The steady growth of anti-Semitism, in America, surely presents the educators in our postwar era with a vital problem. In so far as the schools are concerned, this problem must resolve itself into one of developing more wholesome racial attitudes.

Anti-Semitism, in one form or another, has always been with us. Abusive epithets and occasional fist fights have long been a part of the ordinary experience of a Jewish pupil. Until recently such incidents were not viewed seriously. Lately, however, the nature of our anti-Semitic manifestations, has changed. The recent outbreak of anti-Semitism among Boston public school children showed just how great is the part that intercultural education must play in helping to solve this problem.

Since psychologists all agree that babies are born without any prejudices whatever, it becomes part of the duty of education to develop right attitudes. Prejudices are not instinctive; they must be learned by each generation. If parents speak despairingly of the Jews as a group, then their children may be influenced by some future unpleasant experience with a person of this race. They may even be influenced by just a chance newspaper reading, by the wrong moving picture or cartoon. These all cause the child's prejudice to develop swiftly. Since young people grow in prejudices because of certain experiences, we must substitute good emotionalized attitudes, for bad ones. For example when a current parody on our national anthem is quoted such as: "Oh say can you see by the dawn's early light, To save the Jews' skins; all we Gentiles must fight," then is the time to acquaint the pupils with the life story of Hayn Soloman, the Jewish gentleman who died in poverty because he had given all his fortune to help us win the American Revolution, or the dramatic story of Hymie Epstein who, in World War II, faced Japanese snipers to save the life of another boy.

Anti-Semitism, for the most part, is the result of sheer ignorance. Therefore, it becomes the duty of education to prove that sweeping generalizations are both false and unfair. Many people find it hard to resist generalizing about the Jewish people as a whole just because they have had an unpleasant personal experience with some member of this group. Many of these people who are fond of generalizing, charge that the Jews are monopolizing economic opportunity in the United States. Since our ideals of democracy teach that man's job should not be determined by his parentage, there surely isn't a valid reason why the Jewish people shouldn't monopolize any industry that they are intelligent

(Continued on page 637)

PERSONS

The Rev. C. J. Miller, superintendent of the Albany District, Troy Conference, has organized one new church and reopened three abandoned ones. The Rev. Paul V. Hydon is pastor of the new church which has been named Community Methodist; the membership totals 30. The reopened churches, also in New York, are located at Garoga, North Bunker and Ephratah. Serving these three are the Rev. and Mrs. H. G. Pettingill.

Dr. Loyd Easton has recently been discharged from military service and has accepted a professorship at Ohio Wesleyan University. Dr. Easton is a graduate of DePauw University and received his Ph.D. under Dr. E. S. Brightman of Boston University. He is married to the former Millicent Shedd, daughter of Bangor District Superintendent G. Vaughn Shedd and Mrs. Shedd of Bangor, Me.

The Rev. and Mrs. Ernest F. Doughty of Union, Me., celebrated their 50th wedding anniversary at the home of their daughter, Mrs. I. S. Webb, in South Portland, Me., on June 11th. Every charge which Mr. Doughty has served was represented among the friends who attended the happy occasion. The Rev. Doughty is a retired member of the Maine Conference and is now supplying the church at Union, Me.

Dr. Thomas B. Lugg, Crusade treasurer, reports Crusade for Christ Relief and Reconstruction Fund receipts to have reached a total of $26,516,783.

New Detroit Superintendent

The Rev. William Edward Harrison has left Court Street Church, Flint, Mich., to become superintendent of the Detroit District, Detroit, Mich. Dr. Harrison was born in Baltimore, Md., and secured his early education in the public schools of that city. In 1912 he was graduated from Johns Hopkins University with the degree of Bachelor of Arts; in 1915 he received his Bachelor of Divinity degree from Drew University; in 1940 he received his Doctor of Divinity degree from Adrian College.

Dr. Harrison was received into the Baltimore Conference of The Methodist Church on April 3, 1914, and has been a member of the Baltimore, Wilmington, and Detroit Annual Conferences. The churches served by Dr. Harrison include: Madison Avenue, Baltimore, Md.; McCabe Memorial, Wilmington, Del.; Trinity, Highland Park, Mich.; and, Court Street, Flint, Mich. From 1936 to 1942 he served as superintendent of the Ann Arbor District.

Dr. Harrison is a member of the General Commission on World Service and Finance of The Methodist Church, and is also a trustee of the Methodist Foundation of Michigan; a director of the Michigan Temperance Foundation; a member of the Board of Education of the Detroit Annual Conference; a member of the Committee on Adequate Support; and a member of the Committee on Ministerial Qualifications.

Following is the list of speakers on the Capitol Hill Summer Pulpit, the union summer services at Albany, New York:

June 30—Dr. Charles E. Noble, dean of the chapel, Syracuse University.

July 7—Dr. Carter Davidson, president of Union College and Chancellor of Union University.

July 14—Dr. Howard L. Rubendall, headmaster, Mount Hermon School, Mount Hermon, Mass.

July 21—Dr. Paul C. Payne, general secretary, Presbyterian Board of Christian Education.

July 28—Dr. W. Sherman Skinner, minister, First Presbyterian Church, Germantown, Pa.

Aug. 4—Dr. J. V. Moldenhawer, minister, First Presbyterian Church, New York City.

Aug. 11—Dr. William L. Stidger, Boston University School of Theology, Boston, Mass.

Aug. 18—The Rev. Brewer L. Burnett, minister, Green Ridge Presbyterian Church, Scranton, Pa.

Aug. 25—Dr. Lee J. Beynon, minister, Delaware Avenue Baptist Church, Buffalo, N. Y.

Sept. 1—Dr. Gerald L. Watkins, minister, Lake Avenue Baptist Church, Rochester, N. Y.

Honoring Dr. Thomas S. Donohugh, who has retired after thirty-three years' service as a Methodist foreign mission secretary, members of the Division of Foreign Missions of the Board of Missions and Church Extension tendered him a testimonial dinner on Wednesday evening, June 19, in Christ Methodist Church, New York City. About 275 persons attended, including members of the board in the city for executive committee sessions, fifty missionary candidates who were commissioned at a service that same evening, staff members of the board, members of interdenominational agencies, and friends of Dr. Donohugh. Bishop Arthur J. Moore, of Atlanta, Ga., president of the board, Charles V. Adams, Montoursville, Pa., a vice-president of the division, and Dr. Ralph E. Diffendorfer, executive secretary, participated in the program.

RNS Photo

Detroit (RNS)—Dr. Thoburn T. Brumbaugh (above), executive secretary of the Detroit Council of Churches, has resigned to undertake a study of the feasibility of establishing a Christian university in Japan. The plan for a university results from action taken at the special meeting of the Federal Council of Churches in Columbus, Ohio, last March. If the plan is found feasible, the university would be sponsored by the American Committee of the World Council of Churches, the Federal Council of Churches, and the Foreign Missions Conference of North America.

Bishop John Louis Nuelsen

Bishop John Louis Nuelsen, 79, a retired bishop of The Methodist Church, died in Bethesda Hospital, Cincinnati, Ohio, June 26, following an illness of several months. Funeral services were held in the chapel of the hospital Saturday afternoon and interment was in Cincinnati.

Bishop Nuelsen was elected bishop by the General Conference of the Methodist Episcopal Church of 1908. He supervised the churches of the Omaha Area for four years, then was assigned to administer Methodist work in continental Europe. He resided in Zurich, Switzerland, the headquarters of his area, until 1940, when he retired.

Born of American parents in Zurich, January 19, 1867, Bishop Nuelsen's preparatory education was in the gymnasium in Karlsruhe. He came to this country, attending Central Wesleyan College, Warrenton, Missouri. His bachelor of divinity degree, he earned at Drew Theological Seminary, Madison, N. J. Later he did graduate work abroad in the University of Halle and in the University of Berlin, receiving his doctorate in theology from Berlin. The University of Denver, Nebraska Wesleyan, and Baldwin-Wallace College conferred honorary degrees upon him.

Bishop Nuelsen was ordained to the Methodist ministry in 1889. After a brief period in the pastorate, he became professor of ancient languages in St. Paul's College, Minn.; of exegetical theology in Central Wesleyan College and professor of theology in Nast Theological Seminary, Baldwin-

ce College, Berea, Ohio. From the lat-
st he was elected to the episcopacy. He
t that time a member of the Chicago
an Conference.
was the author of ten theological books,
contributor to numerous encyclopedia
nd abroad, and was at one time editor
German theological review. Following
d War I he was an active member of
xecutive committee of the Central Bu-
for Relief of Evangelical Churches in
be.
s. Nuelsen, the former Luella E. Stroter,
n he married in 1896, died in 1933.
children survive their parents: Albert
st, Henry Erwin, John Louis, Jr., and
Louise. There are three grandchildren.

rl Downs at Winnipesaukee

he seventy-four year old Winnipesaukee
p Meeting Association is planning a
g program for its annual summer as-
bly at the Weirs, N. H., August 11-18.
f speaker of the week will be Dr. Karl
Downs, youthful president of Samuel
ton College, Austin, Tex. Dr. Downs is
raduate of Gammon Theological Semi-
y, and received his S.T.M. from Boston
versity in 1937. He was a delegate to the
World Conference of Christian Youth
Amsterdam, Holland, in 1941, and has
served as vice-president of the National
ncil of Methodist Youth. Mrs. Downs
have charge of the music. Her glorious
ce, trained by the same teacher as Marian
derson, should add much to the enjoy-
nt of the week. Also on the program for
ee addresses is the Rev. Henry T. Wheeler,
thodist missionary in Tunda, B. C., Af-
a, since 1928. Mr. Wheeler is one of the
w white men who are masters of the
ahili dialect, and is the editor and trans-
or of a hymn book into that language. A
cation school will be conducted each morn-
g for the children of the assembly.

Karl E. Downs

W.S.C.S. Institutes

At a specially called meeting of representative groups of the Board of Missions and the Woman's Society of Christian Service of New England Conference, plans were discussed as to the possibility of a program of collaboration for institutes in the Fall of 1946. After careful and thoughtful consideration it was unanimously voted that this plan be put into action. Each district, through its president and secretary of Missionary Education of the W.S.C.S., and its district secretary of the Board of Missions, will work out specific details for its particular participation and program.

The adoption of this cooperative plan will bring to each district meeting outstanding leadership and speakers. It is the purpose of the planning committee to make these meetings highly inspirational and informative and of particular value to the local constituency of the church and Woman's Society of Christian Service.

The dates of these institutes are as follows: Boston District, October 3; Lynn District, October 4; Springfield District, October 9, and Worcester District, October 10.

While this is an advance notice, it is important that these dates be kept in mind. Further announcement will follow and information as to detailed plans and programs will be sent in due time through the regular channels of publicity.

The whole-hearted cooperation of the local church and Woman's Society of Christian Service will be an all-important factor in the success of this project.

Urges Red Cross to Combat Bigotry

Philadelphia (RNS)—Expansion of American Red Cross activities to include the struggle against bigotry and prejudice was advocated here by Dr. Joshua Loth Liebman, rabbi of Temple Israel, Boston, at the organization's national convention.

Dr. Liebman, author of the best seller, "Peace of Mind," and noted radio speaker, called upon the Red Cross to become "the courageous exponent of a new democracy in which we in America will respect the rights and honor the work of every fellow citizen."

This new mission, Dr. Liebman said, must be coupled with the work the Red Cross has carried on before in time of both peace and war. "I have a vision of the Red Cross in city and in village taking a stand in behalf of human brotherhood—brotherhood of all races and creeds," he said. Reviewing the past history of the Red Cross, and its special contribution to the war effort, Dr. Liebman lauded the organization as "a combination of religious idealism and scientific ingenuity—the marriage of compassion to knowledge."

New York (RNS)—James Street's best selling novel of a Midwest Baptist minister, "The Gauntlet," has been purchased by Paramount Pictures, it was learned here. Although production has not been started as yet, it is expected the picture will be released during the first half of next year.

"The Gauntlet," a selection of the Literary Guild, is the story of a young minister's struggle to choose between a small town parish and a rich metropolitan church. The author went to a Baptist seminary and had his own church before turning to the literary field.

New Bible Society Secretary

Chaplain (Captain) James Vernon Claypool will join the staff of the American Bible Society in September as secretary of the society's newly organized department "Use of the Bible." Chaplain Claypool will be responsible for the promotion of the Third Annual Worldwide Bible Reading Programs from Thanksgiving to Christmas, and for developing and encouraging the wider use of the Scriptures.

Chaplain Claypool is on terminal leave after active service with the U. S. Navy since February, 1941. He has been senior chaplain at the Naval Training Station and Naval Operating Base, Norfolk, Va., since December, 1943, and is second in seniority of the 2,800 chaplains of the U. S. Naval Reserve.

Chaplain Claypool was born in Clinton, Ia., the son of a Methodist minister. He has been given the degree of Doctor of Divinity by both DePauw University and Brown University. He is married and has three children.

He is a member of the New England Southern Conference of The Methodist Church, and has held pastorates in Rhode Island, been a member of the World Service Commission and prominent in other Methodist activities. When ordered to active duty, Chaplain Claypool had served three years as superintendent of the Providence District of The Methodist Church.

Chaplain Claypool has been a member of the society's Advisory Council representing The Methodist Church, and brings to his work a well-rounded understanding of the society's aims and purposes. During his service in the U. S. Navy, he distributed many thousands of the Bible Society's Testaments in his work with the Navy personnel, and knows from actual experience the great value placed on the possession of these books by our fighting men.

What's New in the Bible?

International Uniform Lesson for July 14.

Adult Topic: We Have One Master. Exodus 20:3-6; Joshua 24:16, 22-24; Matthew 6:24; Luke 9:57-62, 14:16-27.

I. *The vital importance of finding the one Master.*

The primary need of every man is a center, a focus point, a Master for his life. We must have a strong and true sense of direction, a firm grasp of life's meaning and value. Not any master will do. We must have the right master. The aims on which life is centered must be aims which wear well. They must be of a quality such that he who focusses his life on them will never cry out in despairing disillusionment, "I have no pleasure in them."

Who is the master who can set up such aims as that? Can we hope to find him except in God, the great Reality and the ultimate and absolute Good? Dare we stop short of Him? To find the true God and to give our allegiance to Him is the first business of life. Success in this means power to keep one's rudder true, no matter how high the storms may rage or how unexpectedly they strike. The attacks of temptation are repelled by him who knows God so well that the blackness and folly of evil are always apparent. He is not to be seduced by the merely showy or led off into bypaths so as to miss the king's highway.

On the other hand, the man who is without a master or is following some lesser leader than the great Lord of Life Himself, is never secure. He has no proper standard by which to judge the different ways which open before him, for the master he follows may be outshone by some new bidder for the allegiance of men. It was the Christians whose faith was firmly grounded who withstood the alluring call of Hitler when Germany was following him to its ruin. Others fell helpless victims to his false leadership.

II. *The responsibility of choice.*

God does not, however, force His mastery upon men. The human being is given possession of his life, and his is the responsibility for bringing it under the control of the one true Master. It is a heavy responsibility, for it involves the choice between ultimate weal or woe. That choice cannot be evaded, for to avoid it is only one way of making it and making it wrongly. To flinch from following the true Master is to give right of way to some lesser lord. But our lesson reminds us that the choice is not easy, that the lesser ways are temptingly easy, that a complete mastery of self is necessary if the rightful demands of the true God are to be met. Nevertheless, once the choice is honestly faced and the real nature of the issues involved is clearly seen, there is no ground for fear or doubt. God is the only Master.

Why, then, do so many reject Him? And why do we so often try to serve other masters along with Him? Why do we blur the focus of our lives?

III. *Lesser masters.*

Some of the lesser masters which make their strong appeal to us are suggested in the story of the three men who were not quite ready to become disciples. One was a man in whom Jesus saw a love of the settled life—he was not quite the one to follow a Master Who had not where to lay His head. Too often we think of the settled life, the life of peace, in terms of physical comfort, a good house on a pleasant street, a steady income. Jesus thought of it in terms of steady and unshakable loyalty to a great commanding purpose. That was the settled life which nothing at all could ever unsettle. Another lesser master which some of these men seemed to be serving was family and friends. Many a man refuses to take the hard way because of what it may cost his family. But what higher inheritance can any man leave to his children than the example of high character and unselfish living? What greater joy can he bring to his parents' hearts than that of seeing their son stand bravely for the right? It is as the true center for life is found that the various segments of life's circle are fitted into their proper place and become parts of the perfect whole instead of fragments without beauty or meaning.

Congregationalists Advanc

A Report of the Recent General Counci Grinnell, Iowa.

Richard K. Morton

Congregationalists for years have been vancing over ground first trod by Meth ists. At this eighth biennial session of General Council, held at Grinnell Coll Grinnell, Ia., it was impressed upon all us that 1000 delegates had gathered from parts of the country to ratify certain nouncements upon which all seemed agre

This conference was mediocre for spe making and for newspaper copy—and controversial and stimulating issues. But its sectional discussion groups it brought fore the council matters of persisting imp tance.

Bishop G. Bromley Oxnam, one of scheduled speakers, however, was so inten as rumor goes—upon symbolizing Metho pioneering, that he failed to alight from train at Grinnell, and went beyond us— erally—so that he could not meet his gagement!

Amid an atmosphere first filled with r and then with the delights of summer, a with the sounds of organ and chimes co ing across the lawn to meeting place a dormitory, the delegates settled to their ta

Dr. Sidney M. Berry of England broug a revelation of that country's suffering in t early years of the war. Dr. Douglas Hort General Council minister, charted the cour and the witty and alert moderator, Dr. Ro ald Bridges, president of the Pacific Sch of Religion, gave the keynote: strong con dence in one's own cause and less carpi about Roman Catholic activity. Later, he a serted about the ambassador to the Vatic that he hoped the delegates would have mo important concerns than to speculate whether "he is or is not" there at the Vatica

The council may be summed up in the great emphases: (1) full determination promote interracial brotherhood and cooper tion, and this the delegates exemplified ful in their own behavior; (2) aid to a hung world; (3) an ecumenical church, with world view in every aspect of its work; (4 attack upon social and economic injustices any nature; (5) reaffirmation and invigor tion of faith; (6) missionary efforts in a fields; (7) setting the individual to work i his own community.

The most important pronouncements cam from the section on the Church and Ec nomic Tensions, headed by the Rev. Franc McPeek of Washington, D. C. The counc approved its report urging defense of th family and calling for the preservation the Christian family ideal and vocation an stewardship. It called the first interest social welfare "the protection of the family, and declared every family entitled to decen shelter, adequate medical care, social secu ity benefits, and education. It pointed to th right to adequately recompensed employ ment and freedom from discrimination. I called for a 65-cent minimum wage per hour asking that it be 75 cents within two years

In industrial relations the report called fo fair play, cooperation and understanding o the part of both labor and management.

This report further outlined policies asking for an adequate housing program, including government housing, to provide for all. The report endorsed genuine collective bargaining, but opposed hasty legislation placing "special controls on labor or management." It favored the right to strike, but said this did not mean ignoring the welfare and security of the community.

The council endorsed from its section on The Church and Racial Tenions, another strong statement.

It deplored "the sin of segregation" and asked the "integration" of all persons in the church—that is, it favored gathering people of several races into the same church. To implement this, it set up a new section for work, making the Rev. Galen Weaver of Honolulu a secretary in charge of interracial work, under the joint control of the Council for Social Action and the Home Boards. It outlined several means of conducting this work, including assisting local churches to cope with discrimination and to develop literature and other projects and to combat restrictive housing discrimination in employment, unequal administration of the law, and so on.

On evangelism it called for six regional conferences and asked not only full knowledge of the Gospel, but also work that would lead to proclaiming a message and getting a commitment. It asked 240,000 new members for its 6,000 churches and 100,000 for the Sunday schools.

On world relief and order it called for immediate relief of the hungry and destitute abroad, reconstruction of church life, work through the American Board of Foreign Missions, sending out 194 missionaries, and called for a new sense of world community. In addition, it sought to promote the fullest cooperation between the U. S. and Britain and the Soviet. It asked relief for displaced persons, allowing more immigrants to come here, and economic and social aid to our late enemies and others. It would aid the UNRRA by good conservation and other means.

It sought to analyze and bulwark the rural situation by developing this field and putting a better ministry there, and it called for more attention to church-supported colleges, for, it was pointed out, it was a college-supported church.

The council discussed extensively the proposed merger with the Evangelical and Reformed Church, but deferred action. It discussed the so-called "Grinnell plan," which called for the establishment of new denominational headquarters at Grinnell, instead of Boston and New York. This was manifestly favored by many.

The council was notable also for the 100th anniversary of the American Missionary Association; for the presence of so many laymen and laywomen; for the presence of so many young people; and for its determination to act rather than listen to speeches.

Congregationalism would seem to be finding its faith, in readiness for action, and to be breaking away from staid New England moorings to cope more adequately with the problems of the nation and the world.

Laymen's work was also revived nationally, and about $1000 for the hungry abroad was collected at the tables in the two dining halls.

Intercultural Education

(Continued from page 633)

enough to capture. Yet the truth of the matter is that there is no authentic basis for the statement concerning their monopoly of American industry, for since less than 5% of our whole population is of Jewish extraction, they certainly can't monopolize any industries.

If through intercultural education, our future generations can be made to understand that the only true difference between the Jew and the Gentile is cultural—that the Jewish people have given far more to America than they have ever taken from her—then and then only, will the sin of anti-Semitism disappear.

Now let us suppose for the sake of argument that all Jewish people vanished at midnight. What would be the result? There would still be as many crimes; the prisons would be almost as full; the number of corrupt politicians would be about the same; the strikers and J. L. Lewis would still be active. There would, of course, be 5% more food; but there would also be a 5% raise in taxes. Here surely there is no gain.

Now consider the loss: Most of the people who make America laugh would be gone. Hundreds of thousands of the kindest people in America would be missing. We'd lose so many scientists that the progress of man would be set back one whole lifetime. We'd lose such people as Bernard Baruch, Hedy LaMarr, Albert Einstein, Walter Lippman and hundreds of others.

If America is to remain a shining beacon of democratic freedom in a world where many lights are now burning low, intercultural education must teach all the true facts about the Jewish people.

Let not the world forget that this race produced the Christ, the greatest man whoever lived—a man who spent his entire life teaching the true facts about human relations: "Do unto others as you would have others do unto you."

The Negro Problem

Jeane Farr

We realize that education today must mean far more than the acquisition of certain skills and varying degrees of information. It must result in shaping definite fundamental attitudes. Our recent Detroit race riot, in which a high school boy was practically beaten to death simply because he was a Negro, shows that intercultural education must play a vital part in our present problem of discrimination against the Negro.

World War II is responsible, to a great extent, for the present general state of uncertainty and tension among the Negroes. At a recent student assembly in a New Jersey high school, the subject of the trial of war criminals was discussed. In the midst of this discussion on law and the civilized conception of justice, a Negro boy rose and articulately and spiritedly asked,—"Why are you people so worried about fair trials for the Nazis? What about the lynchings in U.S.A.?" These questions are truly indicative of the germs of a psychological revolution. Another example of the bitter feeling against discrimination was found in the case of a Negro girl in a New York high school. This girl, who had been a leader in war bond drives, came to school one morning and reported that she'd never buy another stamp. When she was questioned by her teacher about her changed attitude, she replied that her soldier brother, who had just come home on a week's furlough, had told her that when the soldiers received evening passes to leave camp, the busses took the white men first. He said that often times the Negroes would have to wait so long that their evening leave would expire before they could get a buss. Such tales of discrimination as these, whether they be true or just partly true, don't serve to raise the Negro morale.

We surely didn't hesitate to ask the Negro youth to make the supreme sacrifice. From the earnings of the Negro worker, as well as from those of the white man, income taxes were deducted. Records show us that Negroes bought their share of war bonds and stamps. In fact, the American Negro has shirked no duty—evaded no responsibility—and imposed no condition on his loyalty or service. Now it is our duty to see to it that shameful racial outbreaks become

(Continued on page 644)

This Way to Peace

MARJORIE ANN RADCLIFFE

Miss Radcliffe's essay was presented at the recent graduation exercises of the Plymouth, Mass., High School. She is a member of Memorial Methodist Church in that town and is this year's winner of the four-year Lester Avery college scholarship. The scholarship is awarded by Mr. Alfred H. Avery in memory of his brother.

Throughout the recorded history of man there have been wars—wars fought for power and prestige, for economic advantage, for national honor, for ideologies, for freedom. With the passing of time these conflicts have become less numerous but more horrible until in the last world war armies and civilians alike were subjected to mass scientific destruction. Those who survived are ravaged by poverty, disease, and starvation which will leave their mark on generations yet unborn. Now in the atomic age many believe that civilization itself cannot survive the further use of such an instrument as war. As a matter of self-preservation men must find some other method of resolving their differences.

We suggest that reliance on the very principles embodied in the National Monument to the Forefathers could promote an order in which men of good will could achieve the goal of lasting peace. Let us reconsider them and rededicate ourselves to them. They served our founding fathers well: morality, education, law, freedom, faith.

Peace Through Morality!

Men are slowly learning that, if they wish peace, they cannot do to others the things they do not wish done to them. If men and nations had followed the Ten Commandments, war would have been outlawed long ago. To the degree that they *try* to live by them today is there hope of lasting peace.

Even in a democracy men can be governed by despots, the despots of prejudice, selfishness, and arrogance.

Morality knows nothing of geographical boundaries nor of distinctions on the basis of race and creed. Surely it is a challenge to decent people to learn that in the horror of war some men experienced the only real Christian brotherhood they had ever known as those who loved life gave up life itself for comrades of a different faith or color. If there is to be justice for all, there must be malice toward none—and the measure of every man must be on the basis of his true individual worth.

Selfishness is a despot, too. Morally it makes big men little, big nations small. Living together in a true democracy requires the subordination of immediate personal or group advantage to the profit and progress of the community and the nation. Living together in a world at peace requires that nations learn the same lesson.

Arrogance need not attend the powerful. The very possession of power makes it the more possible to speak with restraint and without rancor, to act with generosity and without brashness. Human beings must learn humanity. Morality can teach them.

Peace Through Education!

Since wars begin in the minds and hearts of men, it is there that the defense of peace must be constructed. Perhaps we might have underestimated the effectiveness of such a tool as education if we had not so recently witnessed its use in Germany. Within twenty years the Hitler regime so distorted the thinking and behavior of millions of people that it could plunge the world into war. If the power of education were fully and wisely utilized in the quest for peace, much might be accomplished—even in twenty years.

Throughout the history of mankind ignorance of the customs, goals, and motives of other nations has bred mistrust and suspicion which have culminated in war. Moreover, fear of the unknown influences the conduct of nations, as it does of individuals—whether the fears are real or imaginary.

Education can liberate the mind and the body. Through it the shackles of poverty, disease, and bad government can be loosened. Through it people can learn to suspend judgment until facts are obtained, to respect the beliefs of other people, to know the customs and cultures of other nations. Through it the mistakes of the past can be recognized and avoided. No man can swear allegiance to and actively support principles which he does not comprehend. Education makes intelligent action at least possible.

It is true that peace may be attained only by sore trial and error, but surely the errors would be fewer if knowledge could banish fear and if understanding could foster goodwill.

Peace Through Law!

In a South Pacific jungle a native is walking down a trail when an enemy hits him over the head. The victim recovers—then sets an ambush of his own for his assailant. Violence continues until one or the other is killed or surrenders. That is war.

On a street in any town in America a thug may swing a blackjack at the head of a citizen and reach for his wallet. The victim yells for a policeman, who takes the assailant before a judge and jury, who find him guilty and sentence him to prison. In the same manner, through government under law, wars are prevented between towns and between states.

But what about nations? Where was the policeman to arrest the Germans when they attacked Poland or France? There was none because jungle law still rules between nations. As in the case of the South Sea savages, there was only one way for Germany and France to settle their differences—to slug it out until one or the other surrendered. A dictator starts war whenever he thinks it to his advantage, and the peace-loving people attacked either fight back or become slaves. But the plain people who have to fight, suffer, and pay for wars, could have peace if they joined in creating a government higher than the government of any nation in which all the people of all the nations could be represented, with laws made by their representatives and enforced by policemen belonging to that government, with courts to punish lawbreakers—then indeed might they have lasting peace through law.

Peace Through Freedom!

Freedom has never ceased to be a fundamental demand of the human spirit. We know well enough that to secure religious liberty the Pilgrims faced danger and hardship in an unknown world. Many men before them, many men after them gave their lives for freedom. We need not examine the pages of history for the proof. "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness."

But there are many kinds of freedom. Freedom of speech and freedom of religion were granted to us under the Constitution, but in the Atlantic Charter we are encouraged to look forward to a world founded upon two others—freedom from fear and freedom from want. Perhaps freedom from hate, which expresses itself in bigotry and prejudice, should have been included.

At any rate the freedom we wish for ourselves we can hardly deny to others. The American conviction in war and in peace has been that man finds his freedom only when he shares it with others. Over the years thousands of men and women have thought of America as the land of liberty and sought it on our shores. Because they made America so strong and powerful that people of other lands are affected by what we say and do, we have an obligation to practice what we profess. Political, religious, social, and economic slavery breed wars. Freedom lights the road to peace.

Peace Through Faith!

Once we have subscribed to the importance of and the necessity for morality, education, law, and freedom, we must have faith that a new world order can be built upon them.

If at first it seems difficult to believe that the violence of man can be curbed, we have only to remember that in other ages and in other realms miracles have come to pass. No man living in Europe in the 16th century would have believed that the bubonic plague could be wiped out. No man in our frontier days would have believed that he would not need a sword to protect his honor or a pistol to defend himself.

We must have faith in the power of morality, in the possibility of government under law. We must have faith that through education men can learn the folly of war and the need for understanding and good-will. We must have faith in the value of the freedom for which we have fought.

Men who search for peace have need of the will to succeed and of honest endeavor. Faith will sustain them in their quest.

It is true that world government and peace are not ends in themselves. Freedom and the well-being of man are the ends, but peace must be secured if these real ends are to be achieved. We must work to pave this way to peace.

News on the Four Winds

(Worldover Press)

A Arab bank is to be established in Pal-e, with a capital of a million pounds. sor is the Arab League, and the aim of bank is to support activities of the Arab tries in Palestine. Governments of the countries connected with the league make grants to the bank to increase its rces, and loans will be granted to Arab erty owners.

* * *

rty-five delegates from all the six states Australia recently held a pacific confer- organized by the Federal Pacific Coun- o deal with postwar peace problems, and ined a program of activity for the future, he expectation that such conferences will after be held annually. Topics around ch discussion and future work will re- e included Australian-Japanese relations, U.N. charter, conscription, and Australian ority questions.

* * *

he Pittsburgh Symphony Orchestra has ed for a series of six concerts to be given Mexico City early in 1947. Mexican music rs will honor the organization's visit by reat music festival.

* * *

Great Britain has reestablished direct radio-phone communication, at a rate half of -war charges, with Uruguay, Argentina, aguay, Chile, and Peru.

* * *

The Christian Federation of Japan is pre-ing to undertake a three-year evangelical gram in order to "create a new Japan ough the gospel." Each Christian will asked to try to convert at least three per-s. Out of a fund which, it is hoped, will ch 60 million yen, the bulk will be spent reconstructing churches throughout the ntry.

* * *

The Swiss cooperative organizations have nounced that their combined journals now ch almost 500,000 regular readers. The rman-language editions have a circulation 359,000 copies; the French editions 105,540; d the Italian editions 16,330.

TAKE Sun-Glow TABLETS

Regularly

These Cod Liver Oil Concentrate tablets combine the valuable vitamins of Cod Liver Oil—Vitamin A, and Vitamin D —with Copralated Iron. They are an effective tonic.

SOLD AT ALL DRUG STORES

40 for 50c 100 for $1.00

Brewer & Company, Inc.

Worcester, Mass.

The Christian Church and Politics

Christopher S. Norborg

Dr. Norborg, a clergyman of the Church of Norway, has been head of UNRRA in Northern Europe.

We live in a political era. While it is difficult to arouse much interest in problems of art, literature, education, yes, even of science, Mr. Everyman is suddenly wide awake when political questions are brought up: What is Russia up to? Will we get world security? What about the OPA. What rights ought labor to have? Is the capitalist system finished?

For the first time in world history, this political era has made a global sweep of it. Such discussions as happen in Houston, Texas, or Brainerd, Minnesota, are taking place wherever people meet in Chungking, Tokyo, Dresden, Glasgow, Belgrade or Cairo.

Since my return from a year in war-torn Europe, it has been my privilege to participate in the weekly breakfast group meetings in the U. S. Congress. These perfectly natural and informal breakfast gatherings of congressmen and senators of both parties originated through the personal initiative of Mr. Abraham Vereide, who has been instrumental in creating breakfast groups among civic leaders, businessmen and professional men in localities from coast to coast. The vision which Mr. Vereide caught, now some ten years ago, is as simple as it is fruitful and vital: A group of leading citizens getting together seeking a spiritual answer from God's Book to the personal and civic, national and international problems of our day and age.

As I have participated in these breakfast gatherings, arranged by the National Committee for Christian Leadership, my theological imagination has told me that something like this informality it was which kept an open breeze over the happy beginnings of the Apostolic Age. Also, from the "Hill" here in Washington, I have gained new insights into the fundamental question of the Christian church and its relation to politics.

The story runs somewhat like this:

The Christian church is the historical expression of man's spiritual fellowship with God through Christ. Being a part of history's flux, and believing in the freedom and growth of the Christian social conscience, the church meets the changing historical society both with firmness as to the unchanging moral principles and yet with constructive imagination when it comes to the application of these principles on the concrete political problems of the day.

Although the problems of social order and social change can never become a *primary* interest of a church, which is divinely instituted to preach a timeless Gospel, the church will speak with courageous freedom upon any issue when man's social order, in theory or practice, conflicts with the principles of love, truth and brotherhood as revealed by Christ.

It will do more: The Christian church is duty-bound to express within her own community living a human fellowship of such a high spiritual quality that a non-believing world will look to the church for social and political inspiration and guidance. Only when the church begins to fulfill this condition can it hope to become the salt of any existing social order. That was what did not happen in Germany or in Russia.

In this manner, the church stands in a dialectical relation to the social order within which it historically lives: On the one hand, the Christian church is fundamentally non-political; still, on the other hand, the church exerts a definite and creative influence by its example and teachings upon the social and political order. Sometimes the church proves salt-less; sometimes she becomes a fellowship of martyrs.

The church seeks nothing from the body politic except the constitutional guarantee of freedom to preach its assigned message and to live its spiritual life of fellowship. So long as the church remains church, it will seek neither power, prestige nor position for itself. It can harbor no political ambition, nor does it want to tyrannize anyone into adherence to the moral and spiritual truths in which the church believes.

The church can never permit itself to be monopolized by any political party. Nor can it wish to become such a party itself. The influence it wields is spiritual, and the ends it seeks are the spiritual, moral and social welfare of the community as a whole.

In the specific relations between the church and the body politic, this spiritual independence and this historical rootedness of the church lead to the following political guiding principles:

1. Any elected public servant, who wages a moral fight for freedom and justice against tyrannical machines or social evils, can depend upon the personal assistance, privately and publicly, of the ministers of the Christian Gospel.
2. Inasmuch as the Christian church is not an institute of political or economic science, it is imperative that the church speaks only when *moral* issues are clearly involved. The church is not placed in this world to sustain demagogues, fanatics, or crackpots in the political realm.
3. The church will always hope that the politically alert and informed among its own members will choose to enter into the highly specialized field of modern legislation and government service. In this manner, the church will be given an opportunity to voice her first principles, indirectly but personally, in the very councils of state and community where the real decisions are made.

The world needs a new Easter. This political era may tempt the church to dabble in politics, as its well-meaning apologists of the last generation dabbled in science. May the Christian church remember that to it is entrusted an Eternal Message of Good News, which no generation needed more desperately than our own age needs it. The Christian church is today called upon to decide whether the world is going to have a Hiroshima—or Easter.

Liberal Concessions to Fundamentalism

HARVEY McARTHUR

(Continued from last week)

III

In the third place the liberal should concede that the exclusivism of fundamentalism is consistent with its basic position.

Few characteristics of the fundamentalist are more exasperating than his exclusivism. Not content with refusing to cooperate, he frequently denounces his liberal colleagues and their churches and reserves his special scorn for the lowest-common-denominator religious programs so dear to many hearts. According to the fundamentalist's understanding of history this is the day of the great apostacy within the organized church. All the devotion and sacrifice of non-fundamentalists he regards as evil, or, at best, as futile. To him liberal ministers are not ambassadors of God but ambassadors, or possibly pawns, of the Evil One, leading the people down destruction's easy pathway and crying, "Peace! Peace!" when there is no peace.

The fundamentalist is the problem child of many a long-established denomination. He refuses to leave because he contends that he is true to the original principles on which the denomination was founded. He raises the hue and cry against liberal minded members of the boards and agencies and will not be easily silenced. It is both tragic and comic to observe the outraged dignity of mildly liberal but strongly denominational leaders when their policies are brought under the fundamentalist fire. Edicts of toleration are of no avail, effusions on brotherly love go unheeded, and the normally smooth-functioning denominational machinery runs out of gear. Sometimes the troubled waters subside, but the elements of storm remain.

Because liberals fail to concede that exclusivism is the consistent fundamentalist policy they frequently accuse their fundamentalist critics of bitterness and hatred when such charges are groundless. Some years ago I enjoyed the privilege of a slight acquaintance with the late Dr. J. Gresham Machen who was one of scholastic orthodoxy's brilliant defenders, but who, when the chips were down, alligned himself unhesitatingly with the fundamentalists. At that time Dr. Machen was engaged in a denominational squabble and the exchanges over the orthodoxy of certain church leaders ran about as follows:

Dr. Machen, "Dr. So-and-So who occupies such-and-such a position in the councils of our denomination in his writings clearly denies the virgin birth, the bodily resurrection of Jesus and the substitutionary atonement."

The mixed chorus, "But Dr. Machen, surely you realize that Dr. So-and-So is one of our finest leaders and a man of splendid Christian character."

Dr. Machen, "That may be, but despite his ordination vows, Dr. So-and-So clearly repudiates these and other doctrines which have been a part of historic Calvinism and evangelical Protestantism."

The mixed chorus, "But Dr. Machen, we're sure there must be some misunderstanding. Dr. So-and-So has made tremendous contributions to the spiritual life of our denomination."

Dr. Machen, "Gentlemen, I'm not prepared to judge that question. But let us get back to the point. Does Dr. So-and-So believe in the virgin birth, the bodily resurrection, and the substitutionary atonement?"

The mixed chorus, slowly and sadly, "Dr. Machen, you are a very bitter man."

The creedal denominations have the right to bring their creeds into conformity with liberal trends. Until they perform this delicate operation, they must expect the fundamentalists to remain within the fold as a militant and critical group. The orthodox creeds give the fundamentalists solid ground on which to stand, and, what is equally important, solid ground from which to attack those of liberal persuasion within the denomination. The major denominations will probably all experience this conflict; it may be postponed, but it cannot be avoided. And so long as the creeds are on the side of the fundamentalists, the liberals can only attack their critics' motives without answering their arguments.

The average liberal is prevented by the character of his own thinking from realizing that militant exclusivism is the only policy consistent with fundamentalism. Fundamentalism, like Catholicism, denies its own genius when it recognizes opposing views as valid. The man who believes there is no hope of salvation apart from faith in the substitutionary atonement of the God-Man cannot possibly unite in religious activities in which that atonement is denied or ignored. To do so would be to become guilty of the blood of those led astray by this ersatz gospel. The liberal feels worthy of his name when he declares that his fundamentalist colleague is welcome to keep and proclaim his own beliefs, but is pained and surprised when that "colleague" refuses to leave him undisturbed in his belief or disbelief. In reality nothing else should be expected. If the liberal recognizes the fundamentalist's right to believe he keeps a deadly poison barreled in his cellar; he must also recognize the fundamentalist's logical right to protest violently when he drinks from that barrel or offers its contents to the passerby. The liberal can afford to be tolerant because even if he is right the fundamentalist is only partially wrong. The fundamentalist cannot afford be tolerant because if he is right the libe is totally and dangerously wrong.

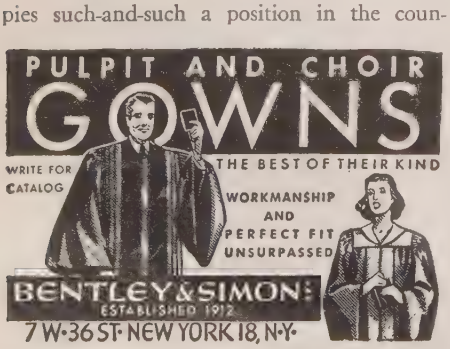
To put the matter somewhat different The liberal is a theological relativist. him all theologies are a reaching toward t eternal truth. He may feel that his vie are nearer to that truth than those of t fundamentalist, but he believes the fun mentalist strives in the same direction. T fundamentalist, on the other hand, is a th logical absolutist. To him only one the ogy is true; all others are false. Those w deny the essential tenets of his fatth are r reaching after the truth, but have delib ately rejected the truth, and, though he m look upon such men with love and conce he must oppose them with all his might l they drag others to destruction with the selves.

Or, to use a still different figure, the l eral is a theological symbolist. To him theologies are symbols of the eternal tru Every age has its own symbols, some a quate, others inadequate. He may regret t the fundamentalist clings stubbornly to t symbols of the first century, but he rec nizes the eternal truth these symbols rep sent. Therefore he calls his fundamental colleague "brother." But the fundament ist is not a theological symbolist. To h theology is not the truth as it seems to given age, but the truth as it actually To him dogmas are not man's understan ing of God's revelation, but God's reve tion in its purity. To him the Bible is r the record of man's growing consciousn of the seeking God, but the literal, i mutable revelation of that God unpollu by the human minds through which it h passed.

The significance of this radical differen between the fundamentalist and liberal vie of theology cannot be overestimated. It this and not the controversy over isolated d trines that separates them. It is this diff ence that makes it possible, I say possib for the liberal to be tolerant, but makes su a policy impossible for the fundamentalist. as the liberal contends, all roads—or at le many roads, lead to Rome, then their diff ences are not worth a life and death stru gle. But if, as the fundamentalist holds, th is only one divinely appointed road, and others lead to eternal destruction, then t differences are a matter of eternal life a eternal death; then the fundamentalist's fusal to compromise is not the result of m ice or perversity but of consistency.

It would of course be idealizing the fun mentalist to claim that his attitude tow the liberal is always motivated solely by desire for consistency. Presumably traces the "natural man" remain even in the m fundamental fundamentalist and sometin the motivation for his exclusivism flows fr that source. It is then not consistency l rather that egotism, bitterness of spi fanaticism, and arrogance of which all sometimes tragically guilty. With such ex bitions of our "all too human" nature are not here concerned.

The fundamentalist naturally feels that exclusivism is grounded in the New Te ment as well as in logic. We may seek soften Jesus' denunciation of the Pharis



as the record reads he was ruthless in attack upon those who substituted the tions of men for the commandment of . In the eyes of the fundamentalist, that recisely what the liberal does with his cerpretations of Biblical dogma. The atti- of the Apostle Paul scarcely needs com- t and is adequately summarized in the e repeated verse, "Though we, or an el from heaven, preach unto you any other pel, other than that which we have ached unto you, let him be anathema." rly the New Testament repudiates any promise with a false gospel. Since the damentalists identify their message with gospel, they are scripturally justified in udiating all those who proclaim a differ- message. We are not here concerned with accuracy of their identification, but with consistency of their exclusivism after that ntification has been made. It is the non- damentalist who is inconsistent when, er granting the fundamentalist's right to absolutist belief, he protests if that funda- ntalist challenges the validity of all other iefs.

* * *

These then are three concessions liberals ould make to fundamentalism: numeric- y and spiritually it is a significant move- ent; at least in externals it is in line with storic Christianity; and, finally, consistency ctates its policy of exclusivism.

Those who make these concessions will sh to study the movement closely and di- ctly in the role of sympathetic observers. hile repelled by certain of its features they ill be impressed by its exaltation of a God ho dwells in majesty beyond our own little orlds and systems, by its mystical longing r communion with that God, by its eth- al zeal for personal purity and righteous- ess, and by its passion for the souls of bro- en and needy men. These are attitudes hich those of us who call ourselves liberals ay well covet. Let us not discourage them, ut, for our own sakes and for the sake of e world, let us strive to translate them to the thinking and concepts of our own ge.

Washington Diary

(Continued from page 633)

onio of N. Y., who had charge of the FEPC appeal, tried eleven times in all to get the wheels turning. Congressman McGehee, Miss., votes aye. Congressman Coffee stands just outside the floor-limit observing the tumult in the "well" of the House, with a look of disillusionment. Though the "Nays" held an adjournment, they could not fight off the roll calls. Representative Aime Forand, R. I., was doing his part, eighty year old Rep. Sabbath (D), Ill., was at his post, Rep. Keefe (R), Wis., was calling Mr. Rankin's moves "purely dilatory" and Rep. Hope (R), Kans., who stands against wasting grain for liquor and Rep. Monroney (D), Okl., who won the 10,000 dollar award for outstanding service and gave it to a church cause, were with many another (in all 199 Nays) working manfully at the derailed legislative train. At 4.41 p.m., the law-makers adjourned.

Church and State

The Bavarian priest threatened to bar the chairman of the civilian committee from confession if a certain German industrialist, in the denazification process, were denied a business permit. The young American major called in the erring priest to inquire if he had not heard that church and state were separate under U. S. Military Government. Even in U. S it requires some hammering in. Recently an eminent cardinal wrote in a greatly vexed mood over the Federal Council of Churches' raising the question of Myron C. Taylor's being in Rome as the representatice of President Truman. And there is stirring in D. C., a small storm of controversy over the visit of Bishop G. Bromley Oxnam and his delegation to the White House. The usually astute *Wathington Post,* referring to the "Protestant Protest" said on June 8th, "We fail to see that the constitutional principle of the separation of church and state is endangered by Mr. Taylor's presence at the Vatican. . . . The Pope is a territorial sovereign at the same time head of a religion. . . . The United States maintains an embassy to the Court of St. James, where the monarch is in name at least head of the Church of England."

One of the letters published in the *Post,* June 14th, in reply to the editorial ran:—

> The Vatican state is microscopic, and to the Protestant its temporal power and statehood but a revived fiction. One is conscious that it is not the state you refer to but to the Catholic Church whose "Papal influence on European politics" as you remark, "just has been demonstrated by the results of the recent elections in Italy, France, Holland, Austria and elsewhere." It is exactly this that we protest and wish to keep totally free from.
>
> But if in reality we are sending a representative to the Holy See in Rome then let's honor the ancient and very noble Coptic Church in Ethiopia too, or send an ambassador to the Orthodox Archimandrite of Albania or to the United Church of Canada or to the Ministerial Union in Washington.

Samuel Irwin

THAT THE CHURCH MAY BE WITHOUT BLAME
in providing adequately for its aged preachers and preachers' widows

YOU WHO HAVE BEEN HELPED BY OUR MINISTERS
can now help establish our new actuarially sound Pension Fund Plan by cash gift or yearly pledge. It can be a memorial for a Loved One.

Communicate with our Executive Secretary.

Make Checks Payable to PREACHERS' AID SOCIETY
In making your Will or Estate Note use the full legal name,

Preachers' Aid Society of the New England Annual Conference of The Methodist Church

Stanley O. MacMullen, Treas.
87 Kilby St., Boston 9, Mass.

George E. Heath, Exec. Sec.
581 Boylston St., Boston 16, Mass.

Getting a Kick out of Life

William L. Stidger

Out of the Fourth of July

I stood with thirty-five thousand other baseball fans at a Red Sox-Detroit Tigers game in early May in Boston, when suddenly the air became electric. The batting practice had finished, and the loud speaker suddenly said, solemnly: "Ladies and gentlemen, our National Anthem."

That vast crowd arose as one man, and the players in the field, two teams of them, lifted their hats. They faced the American flag, fluttering in an east wind blowing from off the Atlantic. Some of them (the coaches at first and third) had slightly bald heads, the boys in the field were blondes, brunettes, and red heads.

In the bleechers was a group of hundreds of sailors in uniform. They too stood at rigid attention, their fingers to their caps, facing the flag. In another section of those huge stands were scattered thousands of Marines and Infantrymen with fingers to the tips of their caps. Hundreds of officers, majors, colonels and one general in a near-by box gave the same reverent, respectful salute and solemn attention. A Catholic priest who stood beside me, unknowing that I was a Methodist minister, lifted his hat in reverence as I did. A group of men in their working clothes took off their battered hats and also stood at reverent attention. Not far from me several boys from Fort Devens Hospital, all of them with crutches, laboriously, but loyally, struggled to their crutches, lifted hands to the peaks of their caps at a rigid salute. I saw one boy with tears running down his cheeks, which he brushed away with his left hand, even as his right hand was held at attention. It was a sight to bring tears to any man's eyes; and it did to mine. I wondered if everybody felt that as I did. There had been a good deal of newspaper discussion as to why we didn't stop that custom of playing the National Anthem now that the war is over. The Catholic priest and I talked of that scene after we had sat down; and of that discussion; and he summed it all up by saying to me: "I'm going to miss that ritual of patriotism when they stop it."

Hitler's Dragon Teeth

(Continued from page 629)

Germany, trains filled with the weapons of war which, had they not have been destroyed, would have been used against American troops in Africa, in Italy, in Normandy. These allies of ours never stopped fighting. Incidentally one of the first tanks to enter liberated Paris was a Spanish tank named Teruel, the scene of an early Loyalist victory. These people of Spain fought for us and yet now we can only give them the pathetic title of refugees. They are not a minority, and to keep breath in their undernourished bodies we must hold meetings like this. They form a majority in Spain and any free election would show this. My authority? Claude Bowers, former American ambassador to Spain, said not long ago to the Associated Press, "The administration of Francisco Franco is doomed to fall because Spain is predominantly Republican." And yet this country, ruled by a government which is not of the people, by the people or for the people, is recognized by our government and by our State Department. We deal with Franco as we deal with our allies. Without our official friendship, Franco would collapse in a few weeks. We should outlaw Franco as we outlaw any other criminal.

On March 10, 1945, the late President Roosevelt wrote to Ambassador Norman Armour, "Most certainly we do not forget Spain's official position with, and assistance to, our Axis enemies, at a time when the fortunes of war were less favorable to us, nor can we disregard the activities, aims, and public utterances of the Falange both past and present. The fact that our government maintains formal diplomatic relations with the present Spanish regime and its sole party the Falange, which has been openly hostile to the United States and which has tried to spread its Fascist party ideas in the Western Hemisphere does not mean that we approve of it. Our victory over Germany will carry with it the extermination of Nazi and similar ideologies. I can see no place in the community of nations founded on Fascist principals.

Thus spoke a great American. There are those who say he dealt in dreams. Of course he dealt in dreams. He dreamt of a world in which there would be no hatred, no race prejudice, no persecution of any man for religious or political beliefs. That was the world he dreamt of; one world, with the countries of that world dedicated to peace and decency.

He believed that there could be a brotherhood of man; that isn't a very radical or disturbing philosophy. It was first expounded by him who died on the cross. Franco is a living refutation of that doctrine. He has violated every tenet of Christianity in his ruthless grasp of power and he has aligned himself always with the forces of darkness.

Like many another criminal he has tried to use the armour of the church as a shield; he raises hands that drip with blood to protest that he is the defender of the faith. Thousands are fooled by his assumed air of piety, but ten of the most fervently Catholic countries on earth are not fooled by it. They think that a war criminal like Franco who proclaims himself a defender of the faith is guilty of sacrilege. Mexico had always remained faithful to the Republic of Spain and has repudiated Franco in every way possible. Guatamala, Panama, Bolivia, and Venezuela (four Catholic countries) have broken diplomatic relations with Franco's fascist government; so has Catholic France. The congresses in Peru, Uruguay, Cuba and Puerto Rico have already requested their governments to break with Franco. These Spanish-speaking, devoutly and traditionally Catholic countries are waging a courageous and persistent war against Franco.

No, the issue at stake in Spain is not religious—the issue is whether democracy shall be resurrected from the temporary grave into which Franco flung it. Franco cries out in a plaintive sobbing tone that we are interfering in the domestic policies of Spain. We answer most emphatically, and millions of Spaniards dead and alive join us, that he, and not we, has interfered with the domestic policies of Spain.

Spain has a right to assume its place among the great powers of the democratic world. No nation has paid a higher price. No people have fought more courageously aga fascism and for democracy. With bare ha in the streets and in the fields, they fou mercenary soldiers and Moorish legions. most without weapons they stood fir against the Italian divisions while their fa lies were massacred by tons of steel and plosives dropped from the skies by Germa Luftwaffe.

Many years ago a great American w a newspaper column about France. T can tarnish many things, but not the tr The truth is ageless. It laughs at the p ing of the years. It is inviolate. The r who wrote these lines about Franco is d but he was never more alive than he is day, for he lives in the words he wrote. name was Heywood Broun and he ca this piece, "How Do You Sleep, Franc Let me read you part of it:

"Francisco Franco, Generalissimo, how you sleep of nights? Possibly you are sensitive to sounds. But a scream can distracting. Even a moan may murder sl To some there is a nightmare quality in curious rhythm made by the feet of hundr running for their lives. And the cry o child in anguish seems poignant to m people.

"Indeed, it seems to me that there is one this side of the Judgment Seat who co possibly say, 'Francisco Franco, Genera simo, you may walk forth into God's sunli a man pure of heart and stainless.'

"It has been said of those who injure c dren that it were better to have a millst hung about your neck. Have you notic Franco, that you can no longer hold up y head? And so it is and will be.

"Some have bestowed the title, 'Defen of the Faith.' What faith can that possi be? Surely there is no coherent connect between the raids on Barcelona and Church of Christ. The song of the her angels cannot be scored in such a way as admit the dissonances of those who cry in agony.

"But it has been said that you are a libe tor who took to the sword only beca Spain was Red. It is redder now. Barcelo is drenched in the blood of men, women a subversive babies.

"Francisco Franco, Generalissimo, how you sleep of nights?"

Fascism is a grotesque philosophy. Anyc who has lost his own soul feels that he m gain the whole world. The doom of suc one can be long delayed, but eventually mysterious and moving finger writes its co pelling message on the wall and then th is no appeal. The forces against tyranny m gather slowly, but they can strike with t speed and fury of a hurricane. And t proud ones who boast and threaten and l for power must watch the split seconds the stop watch of time. Since the beginni of time, tyranny has always built great a massive walls, but history tells us that even ally those walls come tumbling down. Je cho was a mighty city, and from its batt ments the warrior watched the forces Joshua, and the warriors of the great Ki laughed because for six days no spear w leveled at them. It seemed to the warri that the hosts of Israel were meek a afraid and they laughed with contempt. F

Miscellaneous Advertisements

WANTED—Combination bookkeeper and cashier—Women's Hotel. Young or middle-aged responsible woman. Live in or out. Good hours, good wages. Address Box 22, ZIONS HERALD.

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton 2, Pa.

WANTED to exchange a N. H. pulpit and parsonage for two Sundays or three weeks for one in Boston Area or locality near city. Preferably in July. Address, Dr. E. A. Ramige, North Haverhill, N. H.

Pastor and family of a larger than average Methodist church in small town 20 miles out of Washington, D. C., with excellent parsonage and yard, wishes to exchange parsonages and pulpits with New England or Cape Cod pastor, for period including three Sundays of August. Prefer location near water. Address: K. G. Newell, Gaithersburg, Maryland.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen privileges. For information, write the matron, Mrs. Ruth Taylor.

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Department 55, Scranton 2, Pa.

Courtesy Cleveland Museum of Art

Religion in Art

Walter L. Nathan

JACOPO DA PONTE CALLED BASSANO (Venetian 1510-1592): "LAZARUS AND THE RICH MAN"

Jacopo da Ponte had come to Venice as a young man to learn from her great masters Titian, Tintoretto, and Veronese. After acquiring the secret of their sumptuous iridescent color and of their ease in handling large compositions he returned to his home at Bassano, a little mainland town after which he called himself. He loved the hills and pastures of the countryside, and became one of Italy's first landscape painters. From his observation of the life of shepherds and peasants he gained the realism which distinguishes his art from that of his contemporaries and is evident in the great painting of "Lazarus and the Rich Man" in the Cleveland Museum of Art.

Lazarus is powerfully built, with the hard muscles of the manual laborer. But disease has struck him down. His big frame sprawled on the ground, he depends for his sustenance on the charity of the rich, and helplessly watches the well-fed dogs lick his sores.

Yet no awareness of his plight penetrates to the other side of the diagonal which, crossing the picture from left to right, separates his world from that of Dives and his companions. They are relaxing on the piazza of the country house, utterly unconcerned about the fate of Lazarus. Stately columns, an oriental carpet, fine tableware and rich clothes indicate wealth and comfort. Is it a finely wrought jewel, or a precious stone Dives is showing his admiring friends? He has the bearing of a man of the world, a lover of music and beauty. A mellow grace and refined sense of elegance make this group of well-bred people attractive enough—until our glance links them with the forgotten beggar.

We realize the shocking absence from their way of living of the "quality of mercy," the love for one's neighbor. Whether merely thoughtless or downright callous, theirs is the attitude which Jesus exhorts us to scorn.

Millions of people the world over are still facing the threat of starvation. They are desperately waiting for us to share with them of our abundance. Bassano's thoughtful painting may help us recognize our Christian duty towards our fellowmen in this time of need.

---

years Franco and his warriors have laughed at the forces of democracy and with guile and soft words have kept them from leveling their spears. Franco must have thought us to be very meek and submissive and afraid.

But there will come a seventh day just as a seventh day came to Jericho. On that day the trumpets of Joshua sounded and the people of Israel heard him cry, "Shout for the Lord has given you the city." And they shouted in exaltation and they shouted in unison and the walls of Jericho came tumbling down. It is ordained that when free men unite in a righteous cause that their cause shall prevail. It has always been thus.

Books can be burned, men can be tortured and their lifeless bodies thrown into pits, cities can be leveled and free speech stifled, but neither fire nor flame nor torture can make an end to liberty. The wall of Nazi tyranny was tall and thick, and manned by mighty warriors, and upon it floated the sinister emblem of fascism, but when the people of the world united and with a mighty shout advanced upon that wall of tyranny, it soon came tumbling down. And so it will be in Franco Spain.

(Contributions to the Walter B. Cannon Memorial Hospital may be mailed to the Walter B. Cannon Memorial Fund, 14 Beacon Street, Boston, Mass.)

Intercultural Education

(Continued from page 637)

past history in this great country of ours. The public school system, which is the best guarantee of our democracy, will not fulfill its mission unless intercultural education becomes a vital part of its program. For in this period of transition from war to peace, we are called upon to demonstrate our faith in democracy and our willingness to live according to its principles. Therefore, we must not preach glorious ideals of democracy and then allow our people to resort to such inglorious practices as the Detroit Race Riots.

The history of the Negro in America shows us that he has had a hard struggle to claim all of the rights of our democracy. In no American community can it be said that the color line is wholly non-existent. The Negro is never quite certain what social behavior is expected of him or where the line will be drawn. He is often jim-crowed in schools, on trains, in hospitals, in cemeteries and even in churches, yet he lives in a society which sets before all people, regardless of color, certain identical incentives. This society never says to the Negro that these goals are not for him. This society encourages him to believe that he should get ahead in the world, own an electric refrigerator, a Buick—secure a college degree—yet by cruel inconsistency, this same society places in his path barriers toward his attainment of both the tangible and the intangible objections of the American Way of Life. For example, many service clubs allocate part of their funds for the education of the Negro youth, in this way he experiences some of the blessings of the American dream. Therefore he is sadly disillusioned when, upon his graduation from high school, he finds that the community did not really mean to be liberal; that—although a service club would help a Negro boy to finish high school—even college, yet its members would later refuse to give him a job. Our inconsistent attitude toward the Negro is an illustration of our strange contradictions and seeming paradoxes.

The answer to this condition must be found in our intercultural education—which will result in equal opportunities for Negroes in labor, in industry, in housing, and in education. Then only will be exemplified the basic principles of democratic living.

Minority Groups

Reed Grimwade

A minority group is best characterized as a social group whose solidarity is determined by external pressure which forces this group to live in terms of opposition and ostracism.

Through intercultural education the youth of our country must recognize the fact that the problem of assimilating racial minorities differs only in a degree from that of assimilating immigrants generally. Our people mu learn to see the different person through tl lens of that person's culture and not throug the lens of an American culture, which I never claimed or even desired.

There are good reasons for singling o minority groups for discussion. For it self-evident that Negroes, Jews, Chines Americans, and all other minorities have n been accepted as full-fledged American ci zens. Non-acceptance of these groups becom even more remarkable in view of the fa that from the point of achievement they hav an excellent title to American citizenshi Where would America be today without th contributions of our racial, religious, an economic minorities? Where would our ste industry be today with Andrew Carnegie, c the American radio without David Sarnof or our native music without George Gersh win and the Negro composers?

Because of the war, racial minorities hav come more and more to the front. By mak ing race prejudice a central feature of thei propaganda, the Axis nations have forced u to make our position clear in respect to thes groups. As we hammer home to foreign na tions the ideals of democracy, we are brough face to face with our own democratic prac tices. We cannot escape therefore, the nece sity of reexamining the position of raci minorities in our own country.

The War has altered the geography of ou lives. This is a very small world in whic we live, in fact, it is, as the late Wende

26½ Million...PAID IN CASH

LET every church make a special effort to pay in full, not only the quota but every cent subscribed to the CRUSADE FOR CHRIST.

DO IT NOW

•

Complete victory is the goal

SUCCESS DEPENDS ON EVERY CONGREGATION

kie said, "One World." We are just be-ing to realize that the way we treat our orities has ceased to be entirely a domes-ffair. When a sheriff of Los Angeles re-ly aired his lurid views on the criminal avior of Mexicans, he found, much to his zement, that he was being denounced by press of all Central and South America as ouble eyed fascist. These minorities do not esent a mere handful of people. Our million Negroes are but a part of 37 mil-. Negroes in the western hemisphere, not mention uncounted millions in Africa. nese minorities are but a handful of the ntless millions of orientals in the Far t.

Our present attitude toward minority ups cannot be traced back to the Dec-ation of Independence or to the Constitu-n, for these great historical documents ke no individual distinctions based on or, race, class, or creed. We know that persecution of Jews in Nazi-Germany s more than distasteful to the vast ma-ity of Americans. Yet, anti-Semitism is de spread in this country.

How do we account for this prejudiced itude of our American citizens? The ex-nation can be found in our biased Amer-n culture. The ironic fact about Amer-n culture has been that, while welcoming e oppressed of the world, we have strenu-sly insisted upon their swift adjustment to dominant pattern, without always realiz-g that there was a suggestion of intoler-ce and prejudice in our own attitude. By ominant pattern, we mean in the very udest sense, white, Protestant, and Anglo-xon. Yet, having drawn this harsh out-e of a dominant pattern, so unpleasant to ontemplate, we hasten to add that these me racial minorities have a far better op-rtunity for advancement, for ultimate fair eatment, and for final acceptance in the nited States than in any other country in e world, for our race prejudice is not in-erent in American character. Already un-er the impact of new conditions, created by e last great war, America is learning, but is learning process is not automatic. We an't learn one day about one minority and e next about another one.

Therefore, in order that we may be able o meet the great problem of the minority roups and thus properly discharge the re-ponsibilities of our present postwar world, e will need both a united people and a nited faith in democracy. But democracy, ke peace, is indivisible. We cannot enjoy t ourselves unless we secure its blessings for everyone else. Therefore, intercultural edu-cation must prepare us to pass the tests of life. The people of the United States are be-ing tested today and will be tested in the future to see whether or not they can live together in peace and brotherhood—an idea which is admirably summarized in the following commandments of Walter Van Kirk:

1. I will respect all men and women regardless of race and religion.
2. I will exemplify in my own life the spirit of goodwill and understanding.
3. I will refuse to support any organization that has for its purpose the spreading of anti-Semitism, anti-Catholicism, or anti-Protestantism.
4. I will attribute to those who differ from me the same degree of sincerity that I claim for myself.
5. I will do more than live and let live—I will live and help live.

Bibles For Sunday Schools

Largest choice for school use, birthdays, graduation, Youth Fellowship meetings.
Send for Catalogs
Massachusetts Bible Society
41 Bromfield St., Boston

Bows Against Bombs

(Continued from page 627)

should survive to experience it. He could picture a world freed from animal sweat and empty stomachs. He could see wealth unlimited and the potential cure for all sickness of body and mind. He could dream of a world with the Alps for a week end holiday, after business engagements in China tomorrow and a quick visit to see cousin Sue in San Francisco this afternoon. He could gasp at the new world of art and music, at free individual living of the lives men only dream now.

Meanwhile, shall he have only dreams or can he learn that secret of living today as if it were the last—free from the Jones family and the fear of old age. There are still friendship, beauty, exercise of the body, creative work, books, music, pictures, sports, the beaches and the fishing brooks. Far better a qualitative hedonism of common daily joy than the current religion of alcoholic stupefaction.

It is a strange fact that men are slaves to what they do not want simply for lack of leadership to bring to pass the actuality of their dreams. Alfred Nobel thought the invention of dynamite would make war too terrible to continue and so it was with the bogy of poison gas. Generals have preached preparedness as a preventative of war since the beginning of time. We may not free ourselves from the Atomic Age, but we have freed ourselves of some of these tattered old illusions. We merely lack the men to say no for us against the shouts of the war makers.

It is possibly tilting at windmills, but I would like to spend my remaining years trying to tell my neighbors that the United Nations must come true, that there is no real hatred in the hearts of the Russian people, if they can only know that there is no need for fear, that lines on maps are of little significance when the map has gone up into the air. . . . I would like to spend a little money through church and cultural missions to let people across the seas know that America is not all oil and grab. I would even read a book or two about China or India or Russia.

And then, very wearily, I shall offer the small extent of my personal leadership in politics, the church, or some other field—wishing that there were others more skilful than I.

The Atomic Age is here. We may learn to shoot game with knife-whittled bows and arrows in the hills. That is a possible defense for the young—or for a few of them. For us who are older the best defense is in honesty of mind and alertness to the roses that bloom today. It is bows against bombs. Guns are useless now.

If a man can still believe that this is God's world and that there are real Christians in the world, he may still hope . . . especially if he is one of them.

On a Wide Circuit

W. W. Reid

The Church's Opportunity

The *New York Times,* in a recent editorial, comments that churches of all faiths in these postwar problem days, have an opportunity as well as a responsibility to "take a more energetic hand in the world's diverse troubles." Perhaps there is nothing new in the idea to most of us, but it is good to see the picture through the eyes of a layman of the newspaper profession.

Public officials, the *Times* says, are beset by many baffling problems. And when the officials are unequal to the solution, and their leadership seems irresolute, the natural reaction is to criticise . Often the church is in the critic's chair. "But such criticism," the editorial says, essential and helpful as it may be, does not fully meet the bill when great causes are meanwhile going by default, when human suffering is widespread, and the church, if it would, could do something about it."

The *Times* then suggests three fields in which, at the moment, there is need for action greater than government is taking—and in which the church can help:

1. The hungry world must be fed . . . "and is this not a cause in which the church must concern itself?"

2. Returning veterans must be housed . . . and there has been meager response to President Truman's appeal that each of America's 250,000 congregations, through its members, provide a home or rooms for four veterans.

3. There are racial and religious intolerances and hatreds and discriminations in America (some say they are growing in intensity) . . . and the voice and hand of the church must be used to combat this divider of American life and democracy.

We could name other fields in which the churches and synagogues must take leadership if the desired results are to be attained, but the *Times* list makes a good beginning.

True, almost every church has spoken, even acted, in the first of these fields; many have acted in the third; perhaps less in the second. But surely our giving to the needy, our attack upon intolerance, our aid to veterans have not nearly measured up to our ability. There is still a vast field for individual and corporate action here!

The *Times* concludes: "They are causes that should appeal most forcefully to men and women who profess the good-will for all that is a part of true religion. We who are laymen of the church, in one creed or another, await a leadership that puts the church nearer the battle line in this urgent hour."

Deaconess Marches On

Clarence A. Morrill

Within the last week some rather encouraging reports have come to my desk with regard to the plans and methods that are being used to raise the quota for the New England Deaconess Hospital Building Fund. The energy, planning, and persistency of the Rev. Stephen J. Callender of the Auburndale Methodist Church, would be difficult to match in any of our New England churches. The Rev. Mr. Callender opened his campaign for approximately $930 on March 17th, 1946, with your field representative presenting the cause at the Sunday morning service. Since that time the Lenten self-denial offering, the special Easter offering, and several other special appeals have been made until well over $700 of the $900 quota has been reached, and plans are being made to raise the remaining amount. It is this type of devotion and loyalty to the institution that will finally enable New England Methodism to know that she has well fulfilled her part in this campaign.

Another outstanding piece of work has been done by the Rev. Dr. Raymond A. Withey, minister of the Greenwood Memorial Methodist Church in Dorchester. Early in January Mr. Withey organized his laymen to present the cause of the New England Deaconess Hospital at the morning service, and he then gave a spurring address in the same behalf. One of the five laymen that spoke at that morning service was Miss Caroline A. Boultenhouse and the talk that this lovely lady gave on that occasion is as follows:

"Dr. Withey, members and friends of the Greenwood Memorial Methodist Church: I esteem it a great honor that has been conferred upon me this Sabbath morning, to be one of six to speak a good word for our New England Deaconess Hospital Fund.

"The first thing that impressed me when I was a patient at the hospital was that this was a Christian hospital. The words 'Whosoever Will' could very fittingly be placed on the front door. Rich or poor, black and white, were all welcome and all treated alike. No discrimination there.

"The second great thing was the marvelous skill of the doctors. Their unlimited devotion and patience were likened to the Great Physician, our Saviour, who came not to be ministered unto but to minister and give his time and life to others. To me the outstanding doctor in this respect, was our beloved Dr. Elliott P. Joslin. His very presence in the wards was a benediction to all. The patients on entering the hospital were sick and ready to die, and in a few weeks went to their homes singing a restoration song.

"To every member of the New England Deaconess Hospital Staff I return to give thanks in words of loving gratitude for what was done for me. I never thought that my life would be of any use again, but under the marvelous bone physician, Dr. Thomas, and his associate doctors, my broken bones were put together and the kind care and treatments made me a new creature again.

"Time would fail me to tell of the marvelous cures, both spiritual and physical, that have taken place in the New England Deaconess Hospital, for I doubt if all New England could contain the books relating to this marvelous story.

"This friend, both tried and true, is now calling to the New England Methodism for their support in raising $1,500,000 towards this most worthy cause. Nearly half this amount has already been raised by the trustees, doctors, and interested friends.

"This appeal of the New England Deaconess Hospital is likened to Paul's Vision. 'A Vision appeared to Paul in the night. There was a man of Macedonia standing, beseeching him and saying, "Come over into Macedonia and help us," and after he had seen the Vision, immediately he endeavored to go into Macedonia.' How grand and glorious would be our victory if we obeyed the vision of the president, trustees, and doctors of our New England Deaconess Hospital and immediately put our words into action and give our gifts in time, money and interest like the Macedonian of old, until we 'go over the top' and our victory becomes the greatest achievement in the history of New England Methodism."

Professor Percy New Dean

The creation of a new post at Boston University, that of "Dean of the University," as a feature of the university's postwar development, and the appointment of Prof. Atlee Lane Percy, Newtonville, to the position, was announced on June 17th by President Daniel L. Marsh of Boston University. The office was created upon a recommendation of the Boston University Faculty Committee on the "University in the Postwar World," which was made two years ago. As university dean, Professor Percy will become an administrative assistant to Dr. Marsh and, at the same time, will continue as director of the summer term.

Dean Percy, who has been a professor at Boston University for 29 years, has been director of the Boston University summer session since 1934, and also is head of the summer term, which was established three years ago to meet war conditions. In addition, he has served as chairman of the Accounting Department in the university's college of business administration. He is a certified public accountant in Massachusetts and New Hampshire.

Professor Percy received his A.B. degree from Taylor University, 1902; his B.B.A. 1918, his M.B.A., 1927, degree from Boston University and has taken work in several other institutions. He joined the staff of the Boston University college of business administration in 1915 as instructor in accounting, after several years' service in teaching and supervisory positions in private and public schools. Later he became professor of accounting and commercial education, head of the Commercial Education Department, and was director of Teachers Courses at the college of business administration for 21 years. He served as chairman of the University Division of Commercial Education from 1934-42, in which capacity he developed an all-university training program for commercial teachers that receive national recog tion. In 1930, Dean Percy was sent by t English Speaking Union to the British Is to make a study of business education in th country. Dr. Percy is treasurer of the Bost Methodist Social Union, a member of t Newtonville Methodist Church, and an acti lay worker in the New England Conferen

The Homemaker's Corner

Mrs. Harry A. Burnham

A New Address

A few years ago my friend Ruth mov from her home near the Santee River South Carolina to a location near anoth river thousands of miles away.

I used to tell my friends about South Ca olina and the lazy beauty of the Santee Riv with its eerie coves, its rice swamps, its gre cypress trees standing knee-deep in wate but they never seemed to be very much in pressed. To them the Santee River was ju another American river; interesting, to b sure, but they didn't know, or care, ver much about it. Neither did Ruth's letter seem to interest them particularly.

But it is quite different now. All that need to say is, "I have a letter from Ruth you know she is living on the shore of th Lake of Galilee, in Palestine. Her husban has charge of fisheries in the River Jordan.

Galilee—Jordan—Palestine. Those name are magic to all of us. We want to know every little thing that Ruth says about ther because, once, almost two-thousand years ago our best Friend lived there.

When Ruth says, "I just bought some hand kerchiefs made by pupils in a school which is built on the site of the home of Pontiu Pilate" or "I have been over to Mt. Carme to enjoy the view, it was a breath-taking ex perience," those names come alive for us, w begin to realize that they are actually there are real, not just places to read about.

Again, very casually, Ruth writes, "I an going down to Jerusalem soon to get som of the nice little camels which are carve out of olive wood, I will send you one." Going down to Jerusalem! We open ou Bibles and follow her route as the story i told there.

It is a Christian home which Ruth an her husband are building in the land o Christ's nativity. In their home and garden they are entertaining their neighbors; Jews Moslems, Christians. In their small circle i an international understanding and friend ship which is growing daily. On a smal scale, but nevertheless full of great potentia blessings, they are conducting an Interna tional Institute, a League of Nations, or, t be up-to-date, a United Nations organiza tion.

What do these women talk about wher they call on Ruth? Just exactly the sam things that women in America talk abou when they spend quiet afternoons together For instance, four Moslem women, havin tea with Ruth exchanged recipes and tol how their children had cried because the were not allowed to come along.

Perhaps we may share some of thos recipes and some of Ruth's stories, in ou "Corner" some day.

The Church and the Armenian Question

The following are extracts of the speech delivered by the Rev. Robert W. Searle, D.D., at a rally called jointly by the American Committee for Armenian Rights and the Armenian National Council of America in support of the Armenian people's appeal to the United Nations.

The formation of the United Nations organization provides among other things the opportunity for the righting of an ancient wrong that has been too long forgotten.

During World War I the whole civilized world was deeply shocked with the massacre of thousands of Armenians by the Turks who sought to wipe them out as a people.

In particular the Christian community in the Western World was deeply touched by the suffering of the Armenian people and millions of dollars were raised for the performance of ministries of mercy.

The nations meeting to write the terms of peace for Turkey, which country had been an enemy, assigned to President Woodrow Wilson the task of defining the legitimate boundaries of a reconstituted Armenia. Wilson performed this mission carefully and thoroughly. The League of Nations asked the United States to take the mandate for Armenia. The United States refused to accept this responsibility and the restoration of Armenia went by default. More than seventy per cent of the territory which had been recognized as legitimately belonging to Armenia, was left in the possession of Turkey and a million and a half Armenians were scattered as exiles around the world. Two small provinces were all that was left to Armenia and, deserted by the Western World, these found haven in the Union of Soviet Republics, wherein, according to creditable Christian observers, they have found a freedom of life which they had not known for centuries.

Now the voice of these long forgotten exiles is being raised in a plea to the United Nations organization for the restoration of this rightful territory so that they may have adequate space to which to return. Surely the fact that this can mean the territorial extension of one of the Soviet Republics, while it may seem a complication, cannot rightly be held to be a barrier to the justice for which the Armenians are pleading.

And surely where the issue of justice is so clearly drawn the voice of the Christian community around the world will be raised in support of the Armenian people who, one of the first people to accept Christianity, have through all the centuries remained faithful to it in spite of continued persecution because of their faith.

Defer Move to Bar Liquor Dealers

Chicago (RNS)—Lay delegates to the 107th annual Rock River Conference of The Methodist Church voted down a resolution which would have denied membership to persons "dealing in the liquor traffic."

The resolution, introduced by the Rev. Dr. E. Lester Stanton of Chicago, was rejected because it was "not strong and specific enough." Delegates declared the action was not to be construed as an abandonment of temperance principles.

Dr. Fred D. Stone of the Chicago office of the Methodist Publishing House opposed the resolution because the term "liquor traffic" was so vague that it could include farmers who raised the grain which later is converted into alcoholic beverages.

The 350 pastor-delegates to the meeting asked immediate rationing of "famine-prevention" food, such as wheat products, oils and fats, in a resolution adopted unanimously.

They also called for a ban on the manufacture of all grain-consuming alcoholic beverages for the duration of the European food crisis.

Other resolutions adopted urged passage of the McMahon atomic control bill, opposed continuation of presidential representation at the Vatican, and deplored "existing discrimination against the Negro race."

Also passed were resolutions recommending world-wide reduction of national armaments, United Nations trusteeship over Japan's former colonies and mandates, amnesty for conscientious objectors, fulfilment of the terms of the Atlantic Charter, and completion of peace terms with the Axis countries.

To Visit Chaplains

Two prominent church leaders have left for an extended visit to the chaplains in the armed forces in both the European and the Far Eastern Theaters of Operations under arrangements made by the General Commission on Army and Navy Chaplains, it was announced by the Rt. Rev. Henry K. Sherrill, chairman of the General Commission on Army and Navy Chaplains, which represents thirty cooperating Protestant bodies of the country.

Dr. Samuel McCrea Cavert, general secretary of the Federal Council of the Churches of Christ in America, went to the European Theater and Dr. C. Oscar Johnson, minister of the Third Baptist Church of St. Louis, and former president of the Northern Baptist Convention, went to the Far Eastern area.

The purpose of the visits, which have been officially authorized by both the Army and the Navy, will be to confer with chaplains concerning their work and to assure them of the continuing support of the churches.

Dr. Johnson was a chaplain in the first World War, and since then has held outstanding Baptist pastorates. He has been the minister of the Third Baptist Church in St. Louis since 1931. He is a member of the Board of Education of the City of St. Louis and of the St. Louis Chamber of Commerce.

Dr. Cavert was also a chaplain in the first World War. He has been primarily associated with the movement of inter-church cooperation both in this country and abroad. For six months during the past year he was on the continent of Europe with headquarters at Geneva, Switzerland, assisting in the establishment of the permanent organization of the World Council of Churches and also in the postwar program of reconstruction and relief which the World Council is carrying on.

In making the announcement, Bishop Sherrill said:

"Although the war is over, the work of the chaplains in the armed forces is still of great importance so long as our government is required to maintain an Army and Navy of considerable size, especially in connection with the military occupation of Germany and Japan. The churches must continue to stand behind the chaplains who represent them in serving the men in uniform.

"The visits of Dr. Johnson and Dr. Cavert are for the purpose of undergirding the work of the chaplains with the strongest possible support of the churches at home."

Bishops Confer on Webber Controversy

New York (RNS)—Bishop William W. Peele of the Richmond Area of The Methodist Church conferred here with Bishop G. Bromley Oxnam of the New York Area to discuss the recent appointment of the Rev. Charles C. Webber by Bishop Oxnam as "chaplain to labor." Bishop Oxnam did not immediately reveal the outcome of the meeting.

Mr. Webber, who heads the CIO in Virginia, is a member of the New York East Conference of the church, which is under Bishop Oxnam's direction. His work, however, as paid official of the Amalgamated Clothing Workers' Union has been conducted in Bishop Peele's area and has caused much criticism among Virginia Methodists.

Chaplain to Labor

Statement Regarding Appointment of Charles C. Webber as "Chaplain to Labor," made by Bishop G. Bromley Oxnam on June 22, 1946.

Bishop Peele and I are of the opinion that the appointment of the Rev. Charles C. Webber as chaplain to organized labor raises certain questions in the field of ecclesiastical law which should be referred to the Council of Bishops of The Methodist Church for discussion and advice.

I desire all ministers and members of our church in Virginia to know that Bishop Peele had no advance knowledge of Mr. Webber's appointment, and therefore is in no sense responsible for Mr. Webber's coming to or remaining in Virginia. Mr. Webber, like an army chaplain, was not appointed to a particular geographical location but to a type of service, and has actually served also in Tennessee, Kentucky and Pennsylvania.

Bishop Peele is one of the wisest and most devoted leaders of our church, and I regret beyond measure that any appointment made by me should prove an embarrassment to him. There is an honest difference of opinion relative to the legality of the appointment which we both trust may be settled at the forthcoming meeting of the Council of Bishops.

KIMBALL, GILMAN & CO.
87 Kilby Street, Boston, Mass.
General Insurance
Harry W. Gilman Walter R. J. Smith
Stanley O. MacMullen

John Wesley's followers made a difference in the world because their warmed hearts guaranteed freedom

Library of the
UNION THEOLOGICAL SEMINARY
New York
JUL 5 1946

Because The Boston Wesleyan Association believes in the power of the warmed heart, it continues to publish ZIONS HERALD

Established 1823 **ZIONS HERALD** $2.50 per year

581 Boylston Street - - - Boston 16, Mass.